A SINNERS INDITEMENT.

By

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BIBL CANT ACAD

E. 14.63

Imprinted at London by *W. White*, for *Tho. Panier* in Iuielane.

1615.

Leuit. 26. verſ. 3,4,18,19,20.

3 If you walke in mine Ordinances, and keepe my Commandements, and doe them.

4 I will ſend you raine in due ſeaſon, & the Land ſhall yeeld her increaſe, and the Trees of the Field ſhall giue their fruite.

18 And if you will not for theſe things obey me, then will I puniſh you ſeuen times more, according to your ſinnes.

19 And I will breake the pride of your power, and I will make your Heauen as Iron, and your Earth as Braſſe.

20 And your ſtrength ſhall be ſpent in vaine; neither ſhall your Land giue her increaſe, neither ſhall the Trees of the land giue their fruite.

1359:90

To the right Worſhipfull & worthy Patron of good Learning, S. *Henrie Pierre-pont* Knight, *one of his Maieſties Iuſtices of the* Peace in the County of *Nottingham*, W. W. *Miniſter of the word of God* at *Preſtwold* in *Leiceſterſhire*, wiſheth the rich bleſsinges of God, external, internall, and eternall.

SIR: When the Tabernacle was builded by Moſes *for the worſhip and ſeruice of God*, Euery one brought ſuch as they had, *ſome more, ſome leſſe; ſome better, ſome worſe; and all was neceſſarie for the Worke: Euenſo, for the building of Gods Church, euery one ſhould bring ſuch as they haue, according to the abilitie which the Lord of the Houſe hath giuen vnto them, to profit withall; and therefore I (though the leaſt of the Apoſtles children) doe hold my ſelfe bound to doe ſomething; for* Pauls Woe *will light vpon mee,* If I preach not the Ghoſpell; *aſſuring my* Exod.25.3, 4,5,6,7. 1.Cor.9.16.

ſelfe, that the Maiſter of the Worke will accept of my poore ſeruice, as our Sauiour Chriſt did of
Luk.21.2.3. the Widdows Mite caſt into the treaſury.
I know very well (right Worſhipfull) that ſome
1.Cor.4.18. 19. *are ſo puffed vp, that they ſcorne, ſo much as to affoord their eyes to read, or their eares to heare the writings or words of any, but onely ſuch as are excellent, and eminent for Learning and Eloquence: notwithſtanding experience teacheth, that men of meaner Giftes, and (for their Learning) not worthy to carry the Bookes of the Learned after them, doe ſometimes ſpeake as effectually to the Conſciences of the Country people, as thoſe whom the Lord hath graced and intruſted with many Talents: Neither doe I doubt, but as the Apoſtle ſpeakes of Almes, ſo in this action.*
2.Cor.8.12. If firſt there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not. *Now the ſpeciall cauſe of my preſuming to preſent this poore Paper-gift into your hands, ariſing not onely out of that chriſtian and reciprocall loue that I beare to your perſon, becauſe you fauour Learning & loue them that are Learned (ſo that as it was once truly ſaid of the houſe of that renowned and bleſſed Saint of God* Henric *late Earle of* Huntington *L. Preſident of* Yorke, *that it was in his time a Sanctuarie for the Cleargie) ſo*

it

it may as truly be reported, and paſſe for currant, that your Houſe (moſt noble Knight) I ſpeake before God, without flatterie, is not onely a Nurſery for poore Schollers, but alſo a refuge and receptacle for all faythfull, painefull, and godly Miniſters, and your ſelfe a Sword and Shield, to your poſſe, *for them: But alſo for the many and vndeſerued kindneſſes and fauours, which (by the bleſſing of God) I haue found flowing from you vpon ſo ſmall acquaintance; and that your meere bountie, without the leaſt deſert of mine: which if I ſhould burie in obliuion, or drowne in the riuer* Lethe, *I might iuſtly be condemned of ingratitude with the nine* Leapers, *and accounted (as* Luk 17.17. Ouid *ſpeakes)* Telluris inutile pondus, *not worthy to iniry the common ayre, becauſe,* Ingratum ſi dixeris, omnia dixiſti. *When I was driuen to a* non plus *what courſe to take for the preferring of that young Impe, my Sonne, to the Vniuerſitie, it pleaſed God (who worketh all for the beſt to thoſe that are his) to make you the bleſſed inſtrument of no leſſe comfort vnto mee, then the Angel was to* Hagar *in the Wilderneſſe.* Gen. 21.15. 16.

And when I heard that it pleaſed you to take a good liking of him, being a Scholler neere to your houſe in Nottingham, *and vpon my firſt acquaintance with you, commended him, not only to mee, but alſo to that good Knight S.* William

Skipwith, *who was his Godfather, and of whom the Country hath now a great loſſe, I was raiſhed with no leſſe ioy, then was old* Iacob, *when he ſaw the Chariots which his Sonne* Ioſeph *had ſent to carry him into* Egipt. *For what greater earthly comfort to a Father, then to ſee and heare his Child accepted of, and commended, by thoſe that are wiſe, learned, and in place of gouernment, and authoritie. To knit vp all in a word, my eſpeciall deſire is, that it may pleaſe you to accept of my ſimple ſeruice herein, and to take this poore offering with like affection as that famous* Artaxerxes *did the Water which a poore man brought him in the hollow of his hand: which fauour, if I may find at your Worſhips hands (as I cannot doubt but it will eaſily be found) then ſhall I account my ſelfe thrice happy. Thus, beſeeching the Almighty to multiply his bleſſinges vpon you, and yours, with increaſe of Worſhip in this life, & perfection of Honour and Glory in the life to come, I commit you to the protectiō of him, who neuer leaueth his.* Preſtwold. *Iune. 20.* 1612.

Gen. 45. 27

Your Worſhips in Chriſt to be commanded during life,

William Ward.

A SINNERS INDITEMENT.

Hoſea. 4. veſe. 1, 2, 3.

1. *Heare the word of the Lord ye children of* Iſrael, *for the Lord hath a Controuerſie with the Inhabitants of the Land, becauſe there is no truth, nor mercie, nor knowledge of God in the Land.*

2. *By Swearing, and Lying, and Killing, and Stealing, and Whoaring, they breake out, and Blood toucheth Blood.*

3. *Therefore ſhall the Land mourne, and euery one that dwels therein ſhall be cut off, with the Beaſtes of the Field, and with the Foules of the Heauen: and alſo the Fiſhes of the Sea, ſhall be taken away.*

THe Lord by the Miniſterie and ſeruice of the Prophet *Hoſea*, laboured the ſpace of Threeſcore and ten yeares, to draw the people to repentance; but they notwithſtanding grew worſe and worſe, ſo that neither

ther Mercies, nor Iudgments, threatnings, nor promiſes, could winne them, nor worke vpon them: Therefore the Prophet *Hoſea* giueth them ouer, and leaueth them to Gods Iudgements. Of this Scripture there are foure parts.

1. Firſt, an Inditement or Citation of the people to appeare before the Lord: *Heare the Word. &c.*

2. The matter of the Inditement or Citation, in theſe words: *The Lord hath a Controuerſie. &c.*

3. The cauſe of the Controuerſie: *Sinne.*

4. Iudgement againſt them: *Therefore the Land ſhall mourne. &c.*

In the Inditement, or Citation.

1. He ſtirreth vp the people to attention: *Heare.*

2. Hee ſetteth downe three Reaſons wherefore they ſhould be attentiue.

1. Becauſe it is the Word of the Lord, that they ſhould heare.

2. Becauſe they were the people of *Iſrael*, that ſhould heare it.

3. Becauſe the Word belonged vnto them.

In the matter of the Inditement hee ſheweth,

1. Who

1. Who is the Plaintiffe, viz. *The Lord.*
2. Who are the Defendants: *The Inhabitants of the Land.*

The cauſe of the Inditement or Controuerſie, is Sinne: which is of two ſorts;

1. Sinnes of Omiſsion, for duties omitted.
2. Sinnes of Commiſsion, for wickednesſe committed.

Their Sinnes are amplified by a metaphore of breaking out, as a violent ſtreame.

Laſtly, in the third verſe hee proceedes to Iudgement, which is firſt ſet downe againſt the people, in theſe words: *The Land ſhall mourne, and euery one that dwelles therein ſhall be cut off.* Secondly, more amply extending to the dumbe creatures, in theſe words: *With the Beaſts of the field, &c.*

Let vs firſt conſider of the coherence of the ſcripture with that which went before.

In the laſt verſe of the former chapter, the Lord by his Prophet ſpeaketh comfortable things vnto them; now in theſe words, he threatneth them.

The Miniſters of the word may hence learne of the Prophet *Hoſea, To mingle Promiſis*

Eſay.8.21. 22. miſes with Threatnings, and Mercy with Iudgement: the Lord threatneth the people with Iudgments, but he comforteth them Eay.9. with the promiſe of the Meſsiah. Chriſt denounceth Curſes, Woe to thee Corazin; Woe Math.11. 21.28. to thee Bethſaida: but verſe 28. hee giueth comfort; Come vnto mee all yee that trauaile and be heauie loaden, and I will refreſh you: yea, the very names of ſome of Chriſtes Apoſtles, doe teach thus much. Some are Mark.3.17. called Boanerges, Sonnes of Thunder: but Barnabas was the ſonne of Comfort. Pſal.101.1. My ſong (ſaith Dauid) ſhall be of Mercie and Iudgement.

The reaſon hereof is this, becauſe Mercie without Iudgement, leads men to preſumption; and Iudgement without Mercie, driues men to deſperation: therefore Promiſes and Threatnings in a Criſtian proportion, according to the occaſion, ſhould be mingled togeather.

This ſhould teach the Miniſters to be diſcreete, and to preach Mercy to whom Mercy appertaineth; and Iudgements to them that are hardned. We ſhould (as good Stewards) giue euery one that portion which is fit for him: When wee ſee ſinne abound, and the hand of God ſtretched

ched foorth to puniſh the people, wee ſhould not then preach Peace vnto them, but tell them, and tell them againe, that *The Lord hath a controuerſie with them*; and *Except they repent, they ſhall all periſh.*

Secondly, whereas the Miniſters ought to preach to the people both Iudgements and Mercy, they alſo (the people I meane) ſhould vſe Wiſedome in applying them both, to themſelues. The impenitent ſinner, may not promiſe the Mercy of God to himſelfe which he hath nothing to doe withall; neither ſhould the penitent ſinner trouble himſelfe with Gods Iudgements.

If thou doeſt truely repent thee of thy ſinnes, then Gods Mercy belongeth to thee, thou mayeſt ſay truely, thou haſt nothing to doe with Gods Iudgements: But if thou heareſt the Iudgements of God pronounced againſt thoſe ſinnes whereof thou art guiltie, and doeſt not apply thoſe Iudgements to thy ſelfe, but departeſt in thy ſinnes, and bleſſeſt thy ſelfe in them with an hardned heart, the promiſe of Gods Mercy belongs not to thee; *It is the Childrens Bread, It is not for ſuch Swine and Dogs as thou art.* Deut. 29. 18 Math 15 26

Thirdly,

Thirdly, euery one may heere examine himſelfe, what good either the Promiſes or Threatnings of God (ſo often denounced by the Miniſters for ſinne) haue done, or what they haue preuayled with vs? Are we not (for the moſt part) like the people of *Iſrael*, whom neither the Promiſes nor Threatnings of God could moue to repentance and amendment? And though the Lord afflict vs from top to toe with new afflictions, as with Plague, Peſtilence, ſtrange Sickneſſes, and vnſeaſonable Weather; yet we fall away daily, and grow worſe & worſe. We are thoſe Fooles whom *Salomon* ſpeaketh of: *Though the*
Pro. 27. 22. *Lord doe bray vs (as it were in a Morter) with one Affliction after another, yet are we ſo wedded to Wickednesſe, that leaue it we can not.*

Let vs euery one then ſearch his owne Conſcience, and ſee what good theſe Afflictions haue wrought vpon vs. Happily, ſome may promiſe amendment of life, like *Pharao*, while Gods hand was heauy vpon him; but when the ſtorme is ouerblowen, then they fall againe to their old byas, as bad as euer they were. What then ſhould the Lord doe with ſuch a people as we are, whom neither his Mercies, nor Iudge-

Indgements, can worke vpon? What ſhould a Carpender doe with a peece of Wood that will ſerue to no vſe in the building, but caſt it into the fire? The Law of God by *Moſes* was, that, *If any man had a Sonne that were ſtubborne and diſobedient, which would not harken vnto the voyce of his Father, nor the voyce of his Mother; and though they chaſtened him, he would not obey them, then his Father and Mother ſhould take him, and bring him out vnto the Elders of his Citie, and vnto the Gate of the place where he dwelt, and ſhould ſay to the Elders of his Citie, This our Sonne is ſtubborne and diſobedient, and hee will not obey our admonition: hee is a Royotor, and a Drunkard. Then all the men of his Citie ſhall ſtone him with Stones vnto death.* The Lord God is our Father, we are his Children; if wee be ſtubborne againſt our heauenly Father, ſo as neither his Mercies nor Iudgements deliuered by his Miniſters, are of vs regarded, what ſhall the Lord doe with vs, but caſt vs off to deſtruction? Deut. 21. 18.

Fourthly, they are heere reproued which can be contented to heare Gods Promiſes, but not his Iudgements. *Felix* could not abide to heare of Iudgement. *Balthaſer* ſeeing Gods Iudgements, could not Act. 24. 26. Dan. 5. 6.

not hold a ioynt of him ſtill. And this is that which maketh the Miniſters of the Goſpell often to be hated amongſt bad men; Oh (ſay they) he hath nothing but Iudgements in his mouth. So was the Prophet *Micha* hated of wicked King *Ahab*:

1. Kin. 22. 8. *I hate him, I neuer heard good from him.* *Ahab* was a bad man, and therefore the Prophet of God could not propheſie good of him. We are hated of bad men, becauſe we rip vp their ſinnes. Shall we ſee God haue a controuerſie with you for your ſinnes, and we flatter you in your ſinnes? Rather acknowledge it a bleſsing of God, that you haue ſuch Miniſters as can and dare tell you that the Lord hath a Controuerſie with you. And thus much concerning the coherence of this Scripture, with that which went before in the laſt verſe of the former Chapter.

Heare the Word of the Lord. The Prophet ſtirreth them vp to heare the Word. When we come to teach, we ſhould ſtirre vp the people to attention. As God in giuing the Law obſerued this ſtile: *Heare the Word of the Lord.* So did alſo the Prophets. *Heare the Word of the Lord. Hearken to the Law of our God. Heare, and giue eare, be not proud; for the*

Deut. 5. 1.

Eſay. 1. 10. Iere. 13. 15.

the Lord hath ſpoken it. And Chriſt ſaith, *He that hath eares to heare, let him heare. Let him that hath an eare, heare what the Spirit ſpeaketh to the Churches.* Math. 13. 9. Apo. 2. 29.

The Miniſters ſhould ſtirre vp the people to attention: Firſt, for their owne good, and ſecondly for the good of the people. It is a chearefull thing to ſee the people attentiue. When Chriſt preached, *The eyes of all that were in the Sinagogue, were faſtned on him.* But when the Miniſter ſeeth the hearers not attentiue, it is a cooling to his ſpirit. When the people would not heare the Prophet *Eſay*, he ſpeaks to *Heauen and Earth.* Secondly, we ſhould ſtirre vp the people to attention for their owne good, becauſe they ſhal reape no prophet, vnleſſe they be attentiue. Dull we are and drowſie by nature, and therefore had need to be ſtirred vp to attention. Luke 4. 20. Eſay 1. 2.

Let vs then make Conſcience to heare the Word of the Lord attentiuely. If you feeele dulneſſe, ſtirre vp your ſelues. Be ſwift to heare. God hath giuen vs eares not to the end that wee ſhould take delight to heare filthy thinges, nor to heare pick-thankes, and make-bates, which for a peece of Bread and Cheeſe, or a pot of Beere,

Beere to carry lyes & tales to ſet variance among neighbours; but that wee ſhould incline our eares to heare what the Lord ſpeaketh to vs by his Miniſters, whether Promiſes, or Threatnings: neither is it enough to lend him our eares, but we muſt heare with attention, feare, reuerence, and care to practiſe that which we heare.

The firſt reaſon wherefore the Prophet ſtirreth them vp to attention is, becauſe it is the word of the Lord which he would haue them to heare. We ſhould heare the Word of the Lord attentiuely, becauſe it is the Word of the Lord, for the Words ſake,

1.Theſ.2.13. *Not as the Word of Men, but as it is in deed the Word of God.* Wee ſpeake from God; God ſpeaketh to his Church by his Miniſters:

Luk.1.70. *Hee ſpake by the mouth of his holy Prophets.* And his Apoſtles: *It is not yee that ſpeake*

Mat.10.20. (ſaith Chriſt) *but the ſpirit of your Father which ſpeaketh in you.* Though the tongue of a mortall man wagge, the matter is from Gods owne mouth: and though ſinfull mans lippes mooue, yet it is the Word of the liuing God. Wee muſt heare the Word with attention, for the Words ſake; *Becauſe*

Gall.1.10. *it is the Word of the Lord.* This ſerueth to reproue them which heare the Word, not

for

for the words ſake, becauſe it is the word of the Lord, but for his ſake that ſpake it. If they like of the Preacher, why then they like of the Sermon, then he ſpake well. If he be a Kinſman, a Friend, a man of Authoritie, or a Stranger, he beareth away (for the moſt part) the applauſe of the people: But if they affect not the Preacher, then they like not of his Sermons. If he be a poore man, then he is of leſſe account; hee is but a poore man, no matter what hee ſpeaks. But Gods children ſhould not reſpect the man that ſpeaketh, but heare him with reuerence, and accept the Word for the Wordes ſake, becauſe it is the Word of the Lord.

The ſecond reaſon wherefore he ſtirreth them vp to heare the Word of the Lord is, becauſe they were the Children of *Iſrael*. We ſhould heare the Word of the Lord with attention, and obedience, becauſe we are the Inheritaunce of God. *Heare my Doctrine, O my people. Wee are of God; hee that knoweth God, heareth vs: hee that is not of God, heareth vs not.* The Prophet then calling them the Children of *Iſrael*, putteth them in minde as Chriſt doth the *Iewes*. *If you were Abrahams children,* Pſal 78.1. 1.Ioh.4.6. Ioh.8.39.

Ioh. 8. 39. *dren, ye would doe the werkes of Abraham.* This, & ſuch like high titles to be called, *The children of Iſrael, Abrahams children, children of God, Chriſtians &c.* ſhould incourage vs to heare the word attentiuely, to beleiue it, and yeild obedience to it.

Hence they are iuſtly to be reproued, which would be called the people of God, *Gods children, Chriſtians &c.* And yet make no conſcience to heare the word of the Lord, much leſſe to practiſe it in their life, and conuerſation; If thou haue no care to heare the word of God with attention, and to make practiſe of it in the courſe of thy life, thou art not of God: *He that is of God, heareth Gods*

Ioh. 8. 47. *words: ye therefore heare them not, becauſe ye are not of God.* I am of God therfore I will heare Gods word, and will labour to liue according to his word. I am a Chriſtian, therefore I will frame my ſelfe to liue the life of a chriſtian, and follow the ſteps of my Maiſter Chriſt, of whom I am called a Chriſtian. We ſhould heare the word of the Lord with attention, and obedience, becauſe wee are Chriſtians.

Thirdly, that he might the better perſwade them to attention, he tels them, it

it belongs to them: The iudgement, the quarrell, the Inditment is againſt you, therefore looke you to it, ye Children of *Iſraell*. When the Lord by his Prophets or miniſters doth deliuer his word to the people, what is ſpoken before them, is ſpoken to them, whether comfort or threatnings. What the Miniſter ſpeakes before the people, is ſpoken to the people, and ment of them. This is prooued by the end of ſending the Prophets: the Lord ſend them not to ſmite the Ayer, but the Heart, not to ſpeake to the abſent, but to the preſent. They that heare the word of God ſhould apply it to their conſciences, for their amendment, euery one ſaying to himſelfe, this is ſpoken of me, this is ment of me; now the ſpirit of God knockes at the doore of my heart, if now I open and receaue ſuch a bleſſed gueſt, happy am I that euer I was borne: but if now I omit this oportunite, who can tel whether the like occaſion will euer be offered to me againe. But the common ſort of people cannot abide this; Nay if they doe but coniecture that what is ſpoken toucheth them, then they ſpight and enuie

the ſpeaker, or elſe poſt it ouer as ſpoken to others; notwithſtanding Gods children doe vnbowell their hearts, and poſſeſſe their ſouls with euery ſentence that the miniſter ſpeaketh; they haue a feeling of their ſinnes, & therfore perſwade themſelues that Gods iudgments belong to them, as did *Dauid*, when the Angell ſtreched out his hand towards Ieruſalem to deſtroye it, *Dauid* ſayd, *It is I that haue ſinned, it is I that haue done wickedly*. We muſt not poſt ouer Gods iudgments as done to others, we muſt account the ſin reprehended to be ours, & Gods iudgements to belong to vs, our ſinnes haue deſerued worſe, if iudgement ſhould be extended.

2 Sam. 24. 17.

Secondly, as you muſt apply what is ſpoken to your ſelues for your amendment: ſo wee that are the miniſters of the word, may heere learne of the Prophet *Hoſea* not to balke the people with whom wee haue to deale, nor to flatter them in their ſins, but to ſpeake to their conſciences as the prophet here doth, *Heare the word of the Lord yee children of Iſraell*. We muſt apply our words to the people that ſtand before vs, that they may

may know it belongs to them. While *Nathan* ſpake by parables, *Dauid* vnderſtood him not, till it was applyed to his Conſcience. Except we make application of our Doctrine, and the people take it as ſpoken to their good, we may aſwel ſpeake to the Pillars of the Church, as to the people in the Church: for as a Plaſter lapt vp in a Box and put into a mans Pocket, healeth not his ſoare, vnleſſe it be applyed to it: ſo the Word of God cureth not the Maladies of our Soules, except it be clapt cloſe to the corrupted Conſcience. And thus much concerning the Inditement.

Now followeth the matter of the Inditement. *The Lord hath a Controuerſie with the Inhabitants of the Land.*

Two things herein I note (as is aforeſayd.)

1 Who is the Plaintiffe, viz. *The Lord.*

2 Who are the Defendants. *The Inhabitants of the land.*

The Prophet had cryed out againſt their ſinnes many yeares, and could doe no good: hee ſaw they were vncurable and therefore hee puts the matter into

Gods hands.

When the people are ſo hardned in their ſinnes that the Preachers of the word can doe no good on them, they may ſpend their voyce, their bodies, their wittes, and all in vaine: then the Lord will plead his owne cauſe. When *Noah* could doe no good among the people, God then tooke the matter into his owne hand. *My ſpirit* (ſayth he) *ſhall not alway ſtriue with man, becauſe he is but fleſh.* *Lot* laboured in the Lords buſineſſe among the Sodomites, in calling them to repentance, but when *Lot* could doe no good, God pleaded his owne cauſe among them, with Fire and Brimſtone. God in mercy hath called vs many yeeres to repentance by his Miniſters, but (alas) you ſee many are ſo hardned in their ſinnes, that wee can doe no good with them, and therefore the Lord beginneth to take the matter into his owne hand; and to plead his owne cauſe, by plague and peſtilence, and by ſending ſuch vnſeaſonable weather amongſt vs.

Gen. 6. 3.

This ſerueth to terrifie the contemners of the word, who hauing ſo long diſpiſed

deſpiſed the voyce of Gods Miniſters, are to looke for nothing but the thundring voyce of God from heauen, and the heauy ſound of his Iudgements.

The Lord hath a controuerſie with the Inhabitants of the Land. God is the plantiffe, hee will trie an action with the Inhabitants of the Land, and he will proceed in Iudgement with good aduiſe.

God puniſheth not but with diligent ſearch of the matter. *I will goe downe now and ſee whether they haue done altogeather according to that cry which is come vnto mee; if not, that I may know.* What needs all this? what needs God to goe downe and ſee? God fulfils all things. This is ſpoken to our capacity, he proceeds to Iudgment iuſtly, he hath cauſe to doe it, he is iuſt in all his wayes, and holy in all his workes, yea, he is Iuſtice it ſelfe. He is iuſt in executing vengeance on the vniuſt, he ſpared not the Angels, nor his owne people the Iewes, nor Ieruſalem his owne Citty, hee hath not ſpared his deareſt children, as *Dauid*, and others, but as they fell, ſo they felt the heauy hand of his Iudgements againſt Gen. 18, 21.

againſt them.

When God is Plaintiffe, and hath a Controuerſie with any people, hee proceeds in Iudgement with ſuch Iuſtice, that the very Conſciences of the Defendants cannot but confeſſe that they are iuſtly puniſhed. God is not like the vnmercifull Rich men of this World, who when they are Plaintiffes, and haue a Controuerſie with any inferior to themſelues in wealth and power, for the moſt part, they labour to weary them out with vniuſt ſutes, ſo as the poore man muſt either looſe his right, or ſpend that portion that God hath giuen him, in maintaining his right, to the vtter vndoing, and impouerifhing of himſelfe his wife and children for euer.

God proceedes againſt the Wicked iuſtly. When men haue greateſt mercies & bleſsings beſtowed on them, & abuſe them, God in iuſtice, executes greateſt puniſhments on them. *The Serpent was the moſt wiſe and ſubtile Beaſt*; but when hee abuſed his Wiſedome, hee was accurſed aboue all other Beaſtes. The place of *Sodom* was a fruiteſull Valley, compared to the Garden *Eden*; but when they abuſed

Gen. 3. 1.

Gen. 13. 10.

ſed the bleſsings of God, where before it was a moſt pleaſant place, and fruitfull, God ſent ſuch puniſhment vpon them, that it became a place moſt odious, no Beaſt, Foule, nor Fiſh is able to abide in it. *Ieruſalem* was the place of Gods worſhip, and the *Iewes* Gods people: But when they abuſed Gods bleſsings, they were deſtroyed, and their Temple made a heape of Stones. *Dives* abuſed Gods guifts in delicate Fare; but at laſt, hee would haue been glad of *A drop of Water to coole his tongue.* Luk.16.24. The prodigall Sonne, who wantonly waſted his Childes part with Drunkenneſſe, Rioting, & Whoredome, (like our Engliſh Spend-thriftes) was in the end glad to be a Swine-heard, and fare as the Swine fed. Luk.15.16.

This ſerueth for our inſtruction. God hath dealt more mercifully with vs, then with any Nation vnder heauen; we haue had health, peace, and plenty: but wee haue abuſed them all, and therefore it is a iuſt thing with God, to proceed as Plaintiffe againſt vs: neither doth he vs any wrong, if he turne our Health into Sickneſſe, our Peace into Warre, and our Plenty into Want; our ſinnes haue iuſtly de-

deſerued it. I report mee to your owne knowledge, how plentifully God hath bleſſed vs with the Fruites of the Earth from yeare to yeare; ſo that the Vallies ſtand ſo thicke with Corne, that they laugh and ſing, as *Dauid* ſpeakes. But (alas) how doe wee abuſe, and imbezell thoſe rich bleſsings of God?

Pſal.65.14.

And therefore God may in iuſtice deale with vs, as hee did with the Noble man in the famine of *Samaria*; Who when *Eliſha* propheſied that within foure and twenty howes, their Famine ſhould be relieued with Plenty; He anſwered: *Though the Lord would make Windowes in the Heauen, could this thing come to paſſe? Eliſha* replied: *Behold, thou ſhalt ſee it with thine eyes, but thou ſhalt not eate thereof.* So (I ſay) God may iuſtly deale with vs, for abuſing the Fruites of the Earth: Wee ſee a plentifull Harueſt on the Ground, but God may (for our ſinnes) ſo continue this vnſeaſonable Weather, that, though we ſee great plenty, and are readie to reape it, yet except God in mercie looke vpon vs, wee ſhall neither eate it, nor inioy it. GOD may iuſtly deale with vs, as with the *Iſraelites*, the

2.Reg.7.2.

the Lord gaue them aboundaunce of Quailes, but withall he ſent Leaneneſſe into their Soules; and while the Meate was yet in their mouthes, the heauie Wrath of GOD fell vpon them. So though God haue ſent aboundance of Corne vpon the ground, hee may iuſtly (for our abuſing of it to wantonneſſe and exceſſe) ſo curſe it vnto vs, that it may neuer doe vs good; and it is an heauie Iudgement of God, when (for our ſinne) hee turneth his Bleſsinges into Curſes vnto vs: And executeth Vengeance in thoſe thinges that ſhould bee Bleſsinges vnto vs. The Raine is a Bleſsing of GOD, which hee promiſeth to his Seruants, to make the earth fruitfull. Among other Bleſsinges to his people, the Lord promiſeth to open *The Heauen, to giue them Raine in due ſeaſon:* for without Raine, the Earth would be altogeather barren, and vnfruitfull: But how heauie a Iudgement is it, when God, becauſe of ſinne, turneth his Bleſsinges into Curſes, and deſtroyeth the Fruites of the earth, with immoderate and too much Raine.

Num. 11. 31. 32. Pſal. 78. 31. Mal. 2. 2. Leuit. 26. 4. Deut. 28. 12.

This ſhould teach vs to iuſtifie God

in

in his iudgments, he neuer puniſheth but iuſtly, and our conſciences witneſſe againſt vs, that we haue deſerued worſe: let vs not thinke with *Iob*, that our puniſhment is greater then our ſin, though Gods hand in puniſhing bee heauy and his iudgments great and greeuous, he hath cauſe to doe it, hee is iuſt in all his wayes, and holy in all his workes.

And ſeeing God can turne his bleſſings into curſes, as a iuſt reward of our ſinne, let vs acknowledge the power of God, and let vs hate ſinne, which is cauſe of his Iudgements vpon vs. And if wee would haue his heauy hand remooued, wee muſt firſt remooue our ſinnes: if wee continue in our wickedneſſe, and heape ſinne vpon ſinne, Gods hand will be ſtretched out ſtill, to heape Iudgment vpon Iudgment, and proſecute his ſuite againſt vs, till he haue deſtroyed vs: but if wee would haue God let his ſute fall, and be at one with vs, we muſt turne euery one from his euill way, and then God will turne his iudgments from vs.

The Lord hath a controuerſie with the inhabitants of the Land. If the Lord haue a controuerſie or quarrell with a Kingdome, conntry,

Country, or people, *Who is able to ſtand in his ſight when hee is angry?* As, *If the Lord be on our ſide, who can be againſt vs:* So if the Lord haue a controuerſie with vs, what creature ſhalbe able to ſtand for vs? Nay, if God be againſt vs, nothing in heauen, nor in earth can do vs any good, but will be ready to execute Gods vengeance on vs. Looke how many creatures God hath in heauen, earth, and hell, ſo many meanes he hath to puniſh vs, or vtterly to deſtroy vs, if becauſe of our ſinnes he bee at oddes with vs, or haue a quarrell againſt vs. He can as eaſily ſend ſtrange plagues and diſeaſes among vs, as in former times hee hath done: hee can arme all his creatures againſt vs, Hee is the Lord of Hoſtes. He hath the Angels in heauen, men, and all creatures on the earth, and all the diuels in hell, at his beck to puniſh and deſtroy. He hath the Sunne, Moone, Starres, Fire, Water, Ayre, Earth, to take vengeance on vs for our ſinnes. In *Noah* his time, the droppes of Raine were Gods Armie, to deſtroy the firſt World. Fire was his Hoſt to deſtroy *Sodom* and *Gomorrah*. Haile-ſtones, and Snow. Frogges, Flies, Lice, and all crea-

Pſal. 90. 9.
Rom. 8. 31.
Eccluſiaſ. 39. 29.
Gen. 7. 17.
Gen. 19. 24.
Iob 38. 22. 23.
Ioſ. 10. 11.

creatures are Gods army, and when God ſends them foorth to puniſh, though in their kind they be as weake as Water (as wee ſay in the Prouerbe) yet God can make them ſtrong, and able to deſtroy whole Countries and Kingdomes. God hauing a Controuerſie with *Pharao*, and the *Egiptians: Exo.8.6.16.* He ſent not out Legions of Angels againſt them, neither did hee leauy an Army of Footmen and Horſemen againſt them; but he ſent out an Hoſt of Flies, Frogs, & other his weakeſt creatures, and theſe were confeſſed to be the Finger of God, and were able to bring downe all the pride of *Pharaoh*, and the *Egiptians*. When God had a controuerſie with the *Philiſtins*, becauſe they had deſtroyed the people, taken away the Arke of God, and bleſſed their Idols for the victory, the Lord ſent a multitude of Mice to deſtroy their Land. So alſo, when the Lord had a quarrell with King *Herod*, becauſe he ſtretched out his hand to vex certaine of the Church, had killed *Iames*, and put *Peter* in priſon, God ſent an Angell to ſmite him; *He was eaten with Wormes, and gaue vp the ghoſt*. I read of one *Hatto*, ſometimes Biſhop of *Mentz* in *Germany*,

Exod.8.19.

1.Sam.6.5.

Act.12.1,2,3.

Germany, who in time of dearth, hauing great ſtore of Corne, would not bring it foorth for the reliefe of the people, but ſuffered the Rattes to eate it; wherefore God in his vengeance, raiſed vp ſuch a multitude of Rats about him, that they made him to flee from houſe to houſe, to ſaue his life; and at laſt, hauing a ſtrong Tower in the middeſt of the great Riuer *Rhene*, which yet remaineth to this day, hee fledde thither, as to his *Vltimum refugium*; But the Rattes, like Gods valiant Armie, ſwamme after him thyther alſo, and there deuoured him: and therefore it is called the *Rattes Tower* to this day. Let vs take heed how we prouoke God to wrath, or cauſe him to be at variance with vs becauſe of our ſinnes, ſeeing he hath all Creatures at his becke to puniſh vs; and can arme the weakeſt of them with ſtrength, to execute his wrath vpō vs; he can ſcatter vs as Chaffe before the winde, he can tread vs vnder foote, as Clay in the Streetes: hee can make the ſmaleſt Vermine to be our deſtruction, and the leaſt Duſt to be our death. The murther of *Habel* lay ſo heauy vpon the conſcience of *Kain*, that it made Gen. 4. 14.

made him ſtand in feare of euery Creature that met him, or ouertooke him: If then wee would be at peace with the Creatures, and find that peace in our ſelues which paſſeth all vnderſtanding, we muſt firſt labour to be at peace with God, let him haue no controuerſie with vs, for ſinne; and then wee need not to ſtand in feare of the Creatures: If God be on our ſide, who can be againſt vs? *He will make the Stones of the field to be at a* Iob 5.23. *league with vs, and the Beaſts of the field to be at peace with vs.*

The Lord hath a Controuerſie with the Inhabitants of the Land. The people had long abuſed the patience, and long ſuffering of God; and after many admonitions and warninges giuen, would not be reclaymed, and therefore the Lord now lets them vnderſtand by the Prophet, that he will beare with them no longer, but will try an action with thē himſelfe.

It is the manner of God, to threaten and giue warning, before he puniſh, that men may haue time to aduiſe themſelues to repent, or elſe to ſtand vnexcuſable before God: for though Gods Bow be alwayes bent, and his Arrowes ready with-

within his quiuer to ſhoot; yet ſeldome ſmites he, but firſt giueth warning peeces of his wrath. God gaue warning to the wicked world, in the dayes of *Noah*, an hundred and twenty yeares before hee executed vengeance on them. Gen.6.3. God bare with the abhomination of *Canaan*, foure hundred yeare. Gen.15.13. God ſuffered the *Iſraelits* in their ſinnes, fourty yeares. Pſal.95.10. Vertues were wrought in *Corazin* and *Bethſaida* before the Woe fell on them. Math.11.21. Hee that had the Figtree in his Vineyard, came yeere by yeare, the ſpace of three yeares, & ſought fruite theron, and found none; then he ſaid, Cut it downe, Luk.13.6. why keepeth it the ground barren, but 7.8.9. vpon intreaty he ſuffered it to grow the fourth yeare, and he cauſed it to be digged and manured, ſtill expecting fruite. Let vs take heede we abuſe not the long ſuffering of God; hath the Lord pleaded his cauſe from heauen amongſt vs, by giuing vs warning of his wrath? Hath he teſtified it by dearth, feareful thundrings from Heauen, vnſeaſonable Weather, Plague and Peſtilence in blood. Doth he yet ſend vs warning peeces of his wrath, and correct vs in mercie? Let vs not

abuſe his long-ſuffering any longer, let his mercifull patience lead vs to repentaunce, and not harden vs in our ſinnes. Hee is ſlow to wrath, hee would not the death of ſinners, but rather that they ſhould repent and liue. Hee laboureth to wooe vs, and winne vs to repentance: *Why will yee die, O yee houſe of Iſrael, ſeeing I haue no pleaſure in the death of him that dieth*, (ſaith the Lord.) Let vs not then (I ſay againe) abuſe his long ſuffering any further, becauſe we know not whether he will yet giue vs the ſpace of one yeare, one moneth, or ſo much as one day more for Repentance. Examine thy ſelfe, in the feare of God, I aduiſe thee. Haſt thou liued an euill life? Haue thy ſinnes ſet God at variance with thee, and cauſed him to enter ſute againſt thee? Hath God notwithſtanding forborne and ſuffered thee many yeares in thy ſinnes? thinke not therfore that God regards not thy ſinnes becauſe he doth not preſently puniſh thee; he is ſlow to wrath, and prone to mercy. How many old hipocrits, old whore-mongers and whores, old drunkards, vſurers, blaſphemous ſwearers, &c. are at this day in this

Rom. 2. 4.

Ezec. 33. 11.

this Christian world growing old in sin, as they wax aged in yeares, whom God hath forborne, and suffered a long time in their abhominations. God dealeth not alwayes with whore-mongers, as with *Zimri* and *Cozbie*; Whom he destroyed, euen as they were committing their filthynesse. Nor with hipocrits, as with *Ananias* and *Saphira*, vpon whom hee inflicted sodaine destruction: and therefore let no limme of Sathan thinke thus with himselfe, so many yeeres haue I liued an adulterer, a drunkard, a vsurer, a contemner of Gods word, &c. Many a time haue I receiued the Sacrament of Christ his precious body & bloud without preparation, without due examination of my selfe, or makeing any difference of the Lords body; yet I liue, and I see God prospereth mee, as well as many others, that make the matter a great deale more goodly then my selfe, &c. But I say to thee (and not I, but the Lord) *Be not deceiued, God is not mocked: whatsoeuer a man soweth, that shall he also reape.* God is not alwayes a word and a blow, but for the most part, he suffereth the wicked to treasure vp sinne, as vsurers vse to coffer

Num. 25. 8.

Act. 5. 9.

Gal. 6. 7.

vp their Gold and Siluer, till their bagge of their Iniquity be ſealed vp, till their
Iob.24.17. ſinnes cry for vengeance in the eares of God, as the ſinnes of *Sodom* and *Babilon*.
Gen.18.20 God long forbare the world in *Noah* his time; but at laſt, hee paied them home with a witneſſe. Hee ſuffered the *Iewes*
Apo.18.5. many yeares in their ſinnes; but at laſt, he made an hand with them.

Let no man then (I ſay againe) ſecure himſelfe in ſinne, becauſe God deferreth his puniſhments. *Quod differtur non aufertur.* When all is done, a day will come that will pay for all, & as it is in the common prouerbe, *The pitcher goeth ſo long to the water, that it commeth broken home at*
Gen.3.9. *laſt.* Though *Adam* for a time hid himſelfe among the Trees of the Garden, yet at length God brought him to light. And though he ſuffered *Sodom* for a ſeaſon, to runne on in their beaſtlineſſe of
Gen.19.24. ſin, at laſt his heauy wrath fell on them. And howſoeuer God ſuffer bad men to goe on in their wickednesſe, and to ſpend their dayes in pleaſure and vanitie; in the end, a day of reckoning will come: and the longer God forbeareth, the greater ſhall the blow of his vengeance

ance be, when it fals. God hath ſuffered vs long in our ſinnes; and in his mercie, giuen vs many forewarninges of his wrath; as by dearth, vnſeaſonable Weather, Plagues and Peſtilences, &c. Let vs no longer abuſe his patience, but caſt downe our ſelues, in true humiliation before him, & turne euery one of vs from that wickedneſſe that wee haue in our hands, before the decree paſſe out againſt vs.

And let vs acknowledge Gods great mercy in forewarning and forbearing of ſinners: though man for whō God hath done ſo much, be the moſt ſinful crature, yet God is mercifull, he warneth vs before he puniſh vs; he vſeth many meanes of mercy, to win vs to himſelfe before he take vengeance. He dealeth with vs as a kind father doth with his childrē, he correcteth vs in loue, to amend vs, not to cōfound vs, nor vtterly to deſtroy vs, if we haue grace to take any warnings: And as there is a diſtance betweene ſeed time & harueſt, ſo God deferreth his fearefull Iudgements, till our ſinnes be ripe, and readie for the ſith of deſtruction: yea, & though ſometimes hee ſhew euident to-

kens of his wrath, as now by Plague, and vnſeaſonable Weather; yet, in his mercie, he powreth not out on vs the whole vials of his vengeance, but in his wrath, remembreth mercy.

Apo. 16. 1, 2, 3, 4, 8, 10, 12. Pſal. 78. 38.

The Lord hath a Controuerſie with the Inhabitants of the Land.

With whom hath the Lord this controuerſie? *with the Inhabitants of the Land.* The whole Inhabitants of the land were the defendants; yea ſuch defendants, that being accuſed, had neuer a word to ſpeake for them ſelues.

See the corrupt and guilty ſtate of the Church ſometimes; Sinne had ouerſpread the Land like a leproſie, or as a ſpreading canker. So in *Noah* his time their ſinnes were generall. *All fleſh had corrupted his way vpon the earth.* In *Sodom* and *Gomorrah* there was no righteous man to be found, for whoſe ſake the Lord might ſpare the thoſe Cities. In *Ieremy* his time, there was none to be found in Ieruſalem *that executed Iudgment, or ſought for the truth.* *Dauid* cried out in his time. *Helpe Lord, for there is not one godly man left, for the faithfull are miniſhed from among the Children of men.* The Prophet *Micha* com-

Gen. 6. 12. Gen 18. Iere. 5. 1. Pſal. 12. 1.

complaineth, *That there was none righteous, all lay in waite for bloud, euery one hunted his brother with a nette. 4. The beſt of them was but as a brier, and the moſt righteous of them, ſharper then a thorne hedge. 5. No man could truſt his friend nor a counſeller, nor her that lay in his boſome. 6. The ſonne reuiled the father, the daughter roſe vp againſt her mother, the daughter in law againſt her mother in law, and a mans enemies were the men of his owne houſe.* Micha. 7. 2. 3 4. 5.

Let vs looke among our ſelues, and ſuruey our eſtate, and ſee if the iniquitie of our times doe not deſerue the iudgements of God: and therefore the Lord may as iuſtly proceed againſt vs, as againſt *Iſrael*. Haue not al ſortes of people among vs peruerted their wayes? Nay, looke into thoſe places where Gods word is moſt plentifully preached, and you ſhal find many Adulterers, Whores, Blaſphemers, Drunkards, Contemners of the Word, &c. It is an hard thing to finde a ſound *Iſraelits*, in whom there is no guile. Let vs therefore bewayle the wickednes of this age, and ſeeing wee liue among the multitude of the wicked, wee muſt take heed wee be not infected by them, but labour to do good among Ioh. 1. 47.

among them.

With the Inhabitants of the Land. The controuerſie or quarrell that the Lord hath, is with his one Church, & choſen. There is no people, nor perſon ſo deere to God, but he will puniſh them, if they ſinne againſt him. *The Lord wil begin at his ſanctuary to execute Iudgment. Loe, I beginne to plague the Cittie, where my name is called vpon. Iudgment muſt beginne at the houſe of God.* Let vs not flatter our ſelues then and ſay, we are Gods inheritance, we are Gods people, he will not deale ſo hardly with vs. But the more thou art in the fauour of God, the greater ſhalbe thy puniſhment, if thou ſinne againſt him. Though thou were as neere and deere to God, as the ſignet on his finger, or the apple of his eye: Yet if there be no remedy, if thou wilt not bee reclaimed from thy ſinnes, hee will try an action with thee, he will either pull thee off, or put thee out. Though *Ieruſalem* be Gods owne Cittie, and *Syon* his beloued, and pleaſing ſpouſe, yet if ſhe play the Harlot, and will not be reclamed, hee will make her a ſpectacle of his vengeance. If God then ſpared not his owne people

Ezec. 9.6.
Ier. 25.29.
1.Pet. 4.17.
Ier. 22.24.

the

the *Iewes*, when they deſpiſed his Prophets and ſet his corrections at naught, what may wee looke for, after ſo many warnings, and ſo long abuſe of his mercies, but that hee will execute further Iudgments vpon vs, vnleſſe we repent.

Becauſe there is no Truth, nor mercy, nor knowledge of God in the Land.

The third thing to be conſidered of, is the cauſe of the controuerſie, which is, the ſins of the people, & (as is aboue ſaid) they are here noted to be of two ſorts.

1. *Sinnes of Omiſſion.*
2. *Sinnes of Commiſſion.*

The quarrell was not onely for ſinnes committed, but alſo for duties omitted. God will not onely take vengeance for doing that hee forbiddeth, but alſo for leauing vndone that he commaundeth to be done. As there are two parts of Gods mercy towards vs, namely bounty in beſtowing good things on vs; and fauour in with-holding euill from vs: ſo our ſeruice towards God ſtandeth in two things; that is, in leauing euill, and cleauing to good. If wee would haue God to doe good to vs, wee muſt alſo doe good to others: and if we would not haue

haue him to lay euill vpon vs, we muſt not doe euill our ſelues, nay, wee muſt not onely ceaſe to doe euill, but alſo learne to doe well; for theſe two, the good action (I meane) of leauing euill, and the godly motion of doeing good, iſſuing from a true fayth, not to merit, but to performe duetie, are as two wings to a ſinner, wherewith hee may flie vp to heauen, for as a Bird cannot flie with one wing, nor a man goe with one legge, no more can a ſinner come to heauen by the one action of leauing euill, vnleſſe he be furthered alſo by that other of doing
Mat. 21.19. good. The barren Fig-tree did not beare bad fruit, and yet it was accurſed. *Euery*
Luk. 3.9. *tree* (ſaith Chriſt) *that bringeth not foorth good fruit, ſhalbe hewen downe and caſt into the fire.* As good no fruit, as bad furit; for bad fruit, is no fruit of fayth: And therefore it is not ſaid that the Prieſt & the Leuite
Luk. 10.32. 33. did any hurt to the wounded man, but that they did him no good; which was a kind of hurting him. In the generall Iudgement ſentence of condemnation ſhall not paſſe vpon the reprobate becauſe they tooke ought away from the poore, but becauſe they omitted duties of charity,

charity, which they ſhould haue performed vnto them, which equalled taking away from them. Chriſt the Iudge ſhal not then ſay to thē on his left hand, *Depart yee curſed into euerlaſting fire &c. For I was hungry, becauſe you tooke from mee that I ſhould eat*; but when I was hungry, you gaue me no meate: which in a ſort, is taking away of meate: Neither ſhall hee ſay, I was naked becauſe you robbed me of my garments; but I was naked, and you clothed me not: ſhewing that to be able, and not willing to cloth the poore, may bee termed a robbing of them. Mat. 25. 42, 43.

The rich Glutton was not condemned becauſe hee tooke any thing away from poore *Lazarus*, but becauſe he gaue him nothing in his need. And the Prophet heere, telles the people of *Iſrael*, that the Lord hath a Controuerſie with them, not onely becauſe they brake out by Swearing, Lying, Killing, Stealing, Whoring, and doing that which God forbade to be done; but alſo becauſe they fayled in thoſe duties which God required: *There was no truth, mercy, nor know-* Luk. 16. 21.

knowledge of God in the Land. The reaſon is, becauſe God did not onely create vs to glorifie him by abſtaining from euill, but by doing good alſo. Chriſt died, and roſe againe for vs, not onely that wee ſhould die to ſinne; but alſo that wee ſhould liue againe vnto righteouſneſſe: for what is it the better, if we die to ſin, if we ſtay there, and riſe not againe to righteouſneſſe of life?

The vſe hereof ſhould teach vs to endeauour not onely to cleanſe our ſelues *from all filthyneſſe of the fleſh and ſpirit, but alſo to grow vp vnto full holineſſe in the feare of God* 2. Cor. 7. 1. *That wee ſhould not onely ceaſe to doe euill, but alſo learne to doe well.* Eſay. 1. 16. 17. *Not only put off the old man with his workes, but alſo put on the new man, which after God is created in righteouſneſſe and true holyneſſe.* Ephe. 4. 22. 23. 24. Col. 3. 9. 10.

Secondly, this ſeruеth to reproue the proud *Phariſes* of our time, which boaſt themſelues of their vpright dealing and lyuing, as thus: I thanke God, I am no prophaner of the Saboth, no adulterer, no whore, I am no theefe, murtherer, drunkard; I neuer did harme to any &c. Therefore, they thinke, God is beholden

den to them; But thou muſt not onely abſtaine from euill, but alſo do good: & as the Eagle caſteth her bill, and renueth her youth, & the Snake ſtrippeth off her Skin, and becommeth ſmooth; ſo muſt thou caſt off the old rags of *Adams* corruption, and put on the roabes of righteouſneſſe, euen that wedding garment, the Innocency of Chriſt, without which none ſhalbe admitted to the mariage feaſt. Examine thy ſelfe then, not onely what ſinnes thou haſt not done, but alſo what good thou haſt done; It is not enough that thou haſt not prophaned the Saboth day, but alſo that thou haſt ſanctified it. Brag not thy ſelfe that haſt not oppreſſed the poore, not taken any thing from them, but tell me alſo what good thou haſt done to them? If we could ſee the proud and prodigal leaue off their prid and prodigality, and giue of their ſuperfluity to the poore: if we could ſee whore-maſters leaue off their filthy kinde of liuing, and now glorifie God in their ſoules & bodies, which are Gods. If we could find couetous miſers and vſurers like to *Zacheus*, liberall in giuing & ready in reſtoriug their il gotted goods,

1. Cor. 6. 20.

Luk. 19. 8.

goods remooving their fences, turning
Iob. 31.38. downe their incroched furrowes, which cry and complaine against them, and emptying (to good vses) their Houses and Coffers of their cursed Wealth wickedly gotten, &c. then wee needed not doubt, but God would let his sute fall, the Controuersie would cease, and wee should be reconciled to the Lord.

Because there is no trueth, &c. Moreouer here obserue; he accuseth them first with the sinnes of the second Table, and then of the first. Where we may see how the Lord dealeth with Hipocrites; he doth not first charge them with sinnes of the first Table, but of the second. Hipocrites will be very forward in outward shew of the workes of the first Table, and often frequent publike Assemblies, without care of their carriage or conuersation, like *Sathan* in shew of an Angell of light. The Lord was euen aweary of the outward sacrifices, seruises, & prayers of the *Iewes*: and why? Because their hands were full of Blood. *Esa. 1.5.* They made a goodly outward shew: *Wherfore*
Esay. 58.3, *haue wee fasted* (say they) *and thou seest it*
4.5. *not?* The Lord reiecteth their outward seruice,

ſeruice, becauſe it was but in hipocriſie.

There is none that make ſo faire an outward ſhew of Gods worſhip & ſeruice, as Hipocrits doe: They are like gilded Pots, full of poyſon; like the apples of *Sodom*, touch them, & they turne to duſt; like Strumpets, which in ſhew ſeeme honeſt: *Kains* ſacrifice in outward appearance was like *Habels*. The harlot will alſo offer her peace offerings and vowes. *Ieſabel* will haue her faſt. *1. Kin. 21. 9* and ſo will the Phariſes. *Ananias* & *Saphira* will offer to the Church in ſhew. *Act 5. 2.* Many will not ſticke to be circumciſed, with the Sychemits to get *Dina:* But you muſt know that it is not the painting of a filthy ſepulcher that maks it ſweet, nor the proud decking of a ſtrumpet that makes her an honeſt woman, nor the beauty of a Peacock, that proueth him to be the beſt Bird. Deceiue not your ſelues then, the ſame God that requireth the duties of the firſt Table, would not haue the duties of the ſecond vndone. As we ſhould be forward in the worſhip and ſeruice of God, ſo alſo wee muſt bee carefull to deale vprightly with men. Your comming to Church to holy

Gen. 4. 3. 4.
Pro. 7. 14.
Math. 6. 16.
Math. 9. 14.
Gen. 34. 24.

holy exerciſes, is abhomination before God, if it be but in ſhew to ſeeme holy: It is not the lifting vp of your eyes, nor holding vp of your hands, will ſerue the turne, vnleſſe hand and heart goe togeather. None ſo cerimonious as Hipocrites, none will ſeeme more holy then they: but let vs ſee that our life and conuerſation before men, expreſſe that which in word & outward ſhew we profeſſe; let profeſsion & practiſe goe hand in hand; thoſe whom God hath ioyned togeather, let no man put aſunder.

Becauſe there is no Truth. Strange, there was no Truth among them. This is an hard accuſation: What, no Truth? No doubt but there was ſome Truth; but Falſehood was ſo general, that there ſeemed to be no Truth. *Eſay* complained in his time, *That no man contended for Truth; and that Truth was fallen in the ſtreet.* Eſay 59.4.14. *Ieremy* likewiſe in his time; *That Truth was periſhed and cleane gone.* Ier.7.18. Chriſt himſelfe ſayth: *When the Sonne of man commeth, ſhall hee finde Fayth on the earth?* Luk.18.8.

Neuer leſſe Truth, nor true dealing among men in any age; vniuſt dealing and

and coſonag not more current among Turkes and Infidels, then now among Chriſtians.

He is accounted but a foole that cannot deale cunningly and craftily to deceiue others. Yea ſome are grone ſo impudent, that they are not aſhamed to ſay, That hee which will not hold with the Hare, and runne with Hound; hee that cannot carry two Faces vnder one Hood and play the *Ambo-dexter*, is not fit to liue in this world among men: but I ſay, hee is fitter to dwell with the Diuels in Hell. The ſinnes of the *Iewes* were neuer more red-ripe then ours; we liue as if we ſhould neuer die, nor come to appeare before the Iudgement ſeate of *Ieſus Chriſt* the iuſt Iudge, to giue an account.

Truth is a part of the Image of God, and Falſe-hood is a part of the Image of the Diuell: wee are members one of an other; *Let no man deceiue his Brother, becauſe God is the auenger of all ſuch. 1. Theſ. 4. 6.* If a man could doe it ſo cunningly, that it could not be ſeene, yet God will puniſh it. Seeing then, that Truth is a part of the Image of God, he cannot be

a good Christian that hath not Truth in wordes and deedes. Wee are called to the hope of eternall life by the word of Truth.

How miserable a thing is it then, when there is no truth among men? Is it not with vs as it was in *Davids* time? *The faythfull are minished from among the Children of men,* (for the most part,) *They flatter with their tongues, and dissemble in their double harts. Psa. 12. 1. 2.* Is it not amongst vs, as it was with the *Iewes* in *Ieremies* time? Iere. 5. 1. May not a man runne vp and downe, and search the streetes of euery Cittie and Towne, yea through the whole Land, & finde but a few men that seeke the Truth: But, vers. 27. *As a Cage is full of Birdes, so a man shall finde many houses stoared with that is gotten by decept,* and craftie trickes, without Truth or consciene, so as we may iustly cry out and complaine with the same *Ieremy: They be all Adulterers, & an assembly of rebels. 3. And they bend their tongues like their Bowes for lyes: but they haue no courage for the Truth vpon the earth, for they proceed from euill to worse, and they haue not knowne mee, saith the Lord. 4. Let euery one take heed to his neighbour, and trust thou*

vers. 27.

Iere. 9. 2, 3, 4, 5.

thou not in any Brother: for euery Brother will vſe deceit, and euery friend will deale deceitfully. 5. And euery one will deceiue his friend, and will not ſpeake the Truth, for they haue taught their tongues to ſpeake lies, and take great Paines to doe wickedly.

Want of Truth is ſuch, that it is a vſuall thing to ſay, *Wee know not whom wee may truſt.* Whereas in times paſt words were ſufficient, a man might truſt his neighbour, vpon his word, now bonds will not ſerue. Truth is a faire Flower, (but now a dayes) it groweth in the garden of few mens hearts; and therefore ſeldome ſeene ſprouting out, either in their words or deeds. What is become of that ancient Truth and faithfulneſſe of ſubiects towards their Prince? If it were as it ought to bee, we ſhould not bee acquainted with ſo many damnable and dangerous treaſons and conſpiracies againſt Chriſtian Princes.

If there were that Truth betweene husband and wife, as ſhould bee, the deuill would not dance at ſo many weddings as he doth, where hands are ioyned, and not hearts: Neither ſhould we heare of ſo many poyſonings, mur-

thers, adulteries, and disagrements betweene man & wife, as are daylie put in practise. Is not that *quandam Truth* of seruants towardst their Maisters, quite banished, and worne out, so that wee can neither finde trustinesse in their laboures, nor truth in their dealings. Truth is *Rara auis in terris, nigroque simillima cygno*, and therefore one sayd well, *Multis annis iam peractis nulla fides est in factis, mel in ore, verba lactis, fel in corde, fraus in factis:* Many yeeres past and gone, faith in deeds there is none, hony in mouth, words sweet, gall in heart, deceipt in deed. If therefore the Lord had a controuersie with the Inhabitants of the Land of Israell, because there was no Truth among them: much more may he haue with vs whose state is so bad, and yet haue had the light of the Gospell so long amongst vs.

Nor Mercie. The next thing whereof they are indicted, is want of Mercy, a fruit also of the second Table. *Mercy* among men, is an inward affection of the heart, taking part with thy brother, and hauing a fellow-feeling of his misery, as if it were thine owne: Such was the

the mercy of Christ towards the people, for that he had suffered hunger himselfe: *I haue compassion* (saith hee) *on the multitude, because they haue now continued with me three dayes, & haue nothing to eate. Mar. 8. 2* This mercy in man, towards man, is an excellent thing, there is no sacrifice nor seruice acceptable to GOD without it; wee need not to goe by-wayes, nor offer sacrifices in vaine. *He hath shewed thee (O man) what is good, and what the Lord requireth of thee; surely, to doe Iustly, and to loue Mercy, and to humble thy selfe to walke with God: Micha. 6. 8.* It is required of a Christian, not onely to bee mercifull, but also to loue mercy. *Now therefore as the elect of God* (saith the Apostle) *holy and beloued, put on bowels of mercy, Col. 3. 12.* Eph. 4. 31. Mercy should bee in the bowels, it should proceed from a feeling of the miseries of others. There were some that shut vp their bowels of mercy. So that neither any thing could enter in, to moouе them to mercy, nor goe forth, to doe good to others. There are some whose bowels are cruelty, *Pro. 12. 10.* and some againe, that haue no bowels of Mercy. *Phil. 2. 1.* But they that are 1. Ioh. 3. 17.

Gods Children follow the counsell of the Apostle: put on the bowels of Mercie. In Mercie, there are two things.

1. *To see the miserie of others.*
2. *To take compassion.*

A child of God will see with his eyes, and pitty with his heart. *Dives* saw the Misery of *Lazarus*, *Luk. 16.20.* but he vsed no Mercy. The *Priest* and the *Leuite* saw the Miserie of the wounded man, and passed by, and shewed no Mercie: but that good *Samaritane* did not onely see him lie wounded, but hee also went to him, hee poured Wine and Oyle into his Woundes, set him on his owne Beast, brought him to a common Inne, and made prouision for him, (at his owne charges:) heere was true Mercy.

Luk.10.31, 32, 33, 34.

There be many things may moue vs to Mercifulnesse: first, because in shewing mercy, we imitate God: *Bee mercifull* (saith Christ) *as your Father in heauen is mercifull.* Luk. 6.36. *And so shall you be the children of your Father that is in heauen.* *Math.5.45.* If we call God our Father, and professe our selues to be his children, then let vs be mercifull as hee is; we

wee can no way ſo neerely repreſent God, as in being mercifull: a mercifull man is the beſt image of God, and a child of God in deed. Wee ſay, that Child is moſt like his Father, which doth neereſt repreſent him in Face and countenance: Now, mercy in the Scriptures, is called the Face or Countenance of God: *God be mercifull vnto vs, and bleſſe vs, and ſhew vs the light of his Countenance, and be Mercifull vnto vs. Pſal. 67. 1.* So they that are moſt inclined to Mercy, are moſt like to God, and no doubt, but they are Gods children. Such a mercifull man, ſuch a child of God was *Tobias, who ſent out his ſonne to fetch in the poore, which remembred God, to eate with him, and tarried for their comming. Tobi. 2. 2.* Such a mercifull man was *Iob, Hee deliuered the poore that cried, and the fatherleſſe, and him that had none to helpe him, Iob. 29. 12. 13. 15. The bleſſing of him that was ready to periſh came vpon him, and he cauſed the Widdows heart to reioyce. Verſe 13. Hee was the eyes to the blind, and feet to the lame, Verſe, 15. He was a father to the poore, Verſ. 16. He reſtrained not the poore of their deſire, neither cauſed hee the eyes of the Widdow to*

faile. Iob. 31. 16. 18, 19. 20 32 He did not eate his morſels alone, but the fatherleſſe did eate thereof; he would not ſee any periſh for want of cloathing, or any poore without couering, the loynes of the naked bleſſed him, becauſe hee was couered with the fleece of his ſheepe. Hee ſuffered not the ſtranger to lodge in the ſtreet, but opened his doores to him that went by the way. Verſe 32. But now pittifull *Iob*, and merciſull *Tobias* are deal and gone, who imitated God, and bare the Image of God, in beeing mercifull, and no doubt were Gods Children, and many an vnmercifull *Nabal* is ſtart vp in their ſteed, who thinke all too little to themſelues, and euery little too much for the poore.

2 A ſecond thing that ſhould moue vs hereunto is, becauſe that when wee execute the workes of mercie we be-
Mat. 24. 45. ceme Gods inſtruments, and it is an
Luk 12. 42. excellent thing to be the Inſtrument of God, to doe good to others. God hath put the rich men of this world, in truſt with the wealth of this world, not to the end that they ſhould either be in loue with it, or abuſe it to prodigality, but that they ſhould, as Gods Inſtru-

Iuſtruments, diſtribute to the neceſsity of the Saints.

3 A third motiue to mercifulneſſe is, becauſe what wee doe to the poore, Chriſt doth acknowledge it to bee done to himſelfe. If thou giue but a morſell of Bread, or a Cuppe of water: If thou giue but the meaneſt almes, Mat.25.40. Chriſt doth acknowledge it done to himſelfe. If wee would conſider that in feeding the poore, wee feed Chriſt; in cloathing them, we cloath Chriſt; in lodging them, wee lodge Chriſt, &c. how cheerefully then would men doe it?

4 Fourthly, the conſideration of Gods mercy towards vs, ſhou'd moue vs to bee mercifull to others. God 1.Reg.8.50. ſheweth mercie on vs that are his enemies, to the end wee ſhould bee mercifull to his friends: Chriſt reproued Mat.18.33. the vnmercifull ſeruant, *Oughteſt not thou alſo to haue had compaſſion on thy fellow, euen as I had pitty on thee?* If wee would conſider that God is often mercifull to vs, when in Iuſtice he might take vengeance on vs, or vtterly deſtroy vs, it would cut off all cruelty, and

and moouе vs to bee mercifull to our bretheren, and thinke this, God hath beene mercifull to me in may things, why ſhould not I alſo bee mecifull to my poore neighbour?

5 Fiftly, becauſe the practiſe of mercy is a token of true Religion, *Pure Religion and vndefiled before God euen the Father is this, to viſite the Fatherleſſe, and Widowes in their aduerſity, and to keepe himſelfe vnſpotted of the world.* If thou wilt try thine hart whether thou be truly religious, ſee how thou art affected with the luſtes of concupiſcence, and whether thou haue a care to cheriſh the poore, Widowes, and fatherleſſe, and to releeue the needy members of Chriſt; who ſo hath theſe practiſes, is truely religious.

Iam.1.27.

6 The ſixth and laſt motiue which may moue vs to mercifulneſſe, is, the promiſes made to the mercifull, which are often ſet downe in the Scriptures, by way of compariſon. Sometimes Mercy is compared to a ſeed time, or ſowing, *He that ſoweth ſparingly, ſhal reape ſparingly: and hee that ſoweth liberally, ſhall reape alſo liberally.* Alſo he *that findeth*

2.Cor.9.10.

ſeed

ſeed to the ſower will miniſter likewiſe bread for food, and multiply your ſeed, and increaſe the fruites of your beneuolence. 10. Remember when thou giueſt to the poore, then thou ſoweſt ſpirituall ſeed; & that he which giueth ſeed to the ſower & cauſeth it to increaſe, which otherwayes, might lie, and rotte vnder the clods, hee will alſo increaſe what thou haſt, with a bleſſing: And as that ſeed which is caſt into the groud, may ſeeme to bee caſt away, were not Gods bleſſing vpon it, ſo though what thou giueſt to the poore, may ſeeme to bee loſt, yet God will reſtore it againe with aduantage. It is alſo compared to a ſacrifice. *To doe good, and to diſtribute forget not, for with ſuch ſacrifice God is well pleaſed.* Heb. 13. 16. As God ſmelled the ſweet ſauour of *Noah* his ſacrifice. So if thou offer this ſacrifice of Mercy, it will yeeld a ſweete odour vnto God, and God will accept it. Gen. 8. 21. It is wonderfull how vnmercifull and hard hearted men are this way, and how lauiſh and liberall where they ſhould not; when *Aaron* had yeelded to make a golden Celfe, the people were ready not onely to giue

giue their ſuperfluous things, but alſo their neceſſarie Iewels, as their Eare-
Exod. 32.3. ringes: So ready and liberall were they alſo in times paſt, to ſet vp Idols, and guilded Images, at their great charges, and to goe many miles to offer vnto them: Shall not their liberalitie in things not commanded, but vtterly forbidden, condemne our fooliſhneſſe, which ſpend ſo much in pride & ſuperfluous pampering of our paunches? We care not what we giue & laſh out to thoſe Idols the Backe & the Belly; but our hearts are grieued to giue a little to *Ieſus Chriſt*, in his members. If men would cut them ſelues ſhorter this way,
1. Tim. 6.8. and content themſelues with neceſſary Food and Rayment, then ſhould they ſee Gods bleſsings vpon this ſpirituall ſowing.

Pro. 19.17. *He that hath Mercy vpon the poore* (ſaith *Salomon*) *lendeth vnto the Lord, and the Lord will recompence him that which he hath giuen*. This is a godly kind of Vſurie, and would God this Vſurie, might eate vp our other Vſurie, as in *Pharaoh* his
Gen. 41.4. Dreame, the leane Kine did the fatte. As hee that lendes vpon Vſurie looketh

keth for gaine: ſo hee that is Merciſull to the poore, may expect a Spirituall gaine, and a plentifull Harueſt.

Mercy is alſo compared to Watering. *The liberall perſon ſhall haue plentie, and he that Watereth ſhall alſo haue raine.* If we drop but one drop of Mercy vpon our poore brethren, God will open the Windowes of heauen vpon vs, and water and refreſh vs with many bleſſings. It is promiſed to the Merciſull, *That their light ſhall breake foorth as the morning, and their health ſhall grow ſpeedily; their righteouſneſſe ſhall goe before them, and the glory of the Lord ſhall imbrace them. 9. Then they ſhall call, and the Lord ſhall anſwere, they ſhall cry, and hee ſhall ſay, heere I am. 10. Their light ſhall ſpring out in the darkeneſſe, and their darkeneſſe ſhall be as the noone day. 11. The Lord will guide them continually, and ſatisfie their ſoule in drought, and make fatte their bones, they ſhall be like a watered garden, and like a ſpring of Water, whoſe waters fayle not. &c.* Pro. 11. 25. Eſa. 58. 8 9, 10, 11. 12.

They ſhall haue graces outward and inward. *Hee that withdraweth the Corne* (ſaith *Salomon*) *the people will curſe him, but bleſſing ſhalbe vpon the head of him, that* Pro. 11. 26.

giueth

Pro.28.27. *giueth food*. And *Hee that giueth to the poore, ſhall not lacke. If thou ſhew Mercie to the poore, maymed, lame, and blind, thou ſhalt be bleſſed, and God will reward thee.* And
Luk.14 14. our Sauiour pronounceth *the Mercifull,*
Math.5.7. *bleſſed: for they ſhall obtaine Mercie.*

Theſe Promiſes of God made to the Mercifull thus then conſidered, I ſay to thee in a word, as the Prophet *Malachie* ſpeaketh in an other matter: Bee thou Mercifull to thy poore Neighbour, ſow that ſpirituall Seed, offer that ſweete Sacrifice; Water and refreſh the hun-
Eccleſ.11.1. gry ſoule: yea, *Caſt thy Bread vpon the face of the Waters*. And then proue the
Mall.3.10. Lord therewith, *if he will not open the Windowes of Heauen vnto thee, and poure thee out a bleſſing without meaſure*, and approoue himſelfe a true God in his promiſes.

And ſeeing Mercie is ſuch an excellent thing, it ſerueth to condemne the crueltie, and vnmercifulneſſe of many in our time, which carry rauening af-
Pro.28.15. fections; and therefore are compared to cruell Beaſtes, as to hungry Lyons,
Zeph.3.3. Beares, and Wolues, becauſe they haue no more Mercy then rauening Lyons, Beares, and Wolues, in the euening, ſo

gree-

greedy, that they leaue not the bones till the morning. It is lamentable to see how the Rich oppresse the Poore, and approoue themselues to heue no more Mercie then Beastes: But let all such vnmercifull wretches consider with feare and trembling, in what miserable state they stand.

First, their Prayers are abhominable: *Though thou make many Prayers* (saith the Lord) *I will not heare you, because your hands are full of blood*. God reiecteth, and will not heare the Prayers of the Vnmercifull: so long as they haue bloody fingers, their Prayers are abhominable; *They haue not the spirit of Prayer, which eate vp the people of God as a man would eate Bread*. How horrible and fearefull a Iudgement is it, to haue the doores of Gods Graces shut vp against vs, and the the Walles of his Fauour and Mercie locked vp from vs, that wee cannot draw the Water of life: Wee haue none other Messenger to God but our Prayers: but Vnmercifulnesse, maketh our Prayers to returne voyde; which is an heauie Iudgement. If then there be any among you, that carry an Vnmercifull

Esay.1.15. Zach. 7.13. Esa 59.2.3. Psal.14.4.

affection

affection, first let the oppressed goe free. *Waſh your bloody and vnmercifull hands*, else, neuer offer your Prayers vnto God. How dare you come to Christ by Prayer, while you deale Vnmercifully with him in his poore members? For as they that feed the Poore, feed Christ; so they that deale Vnmercifully with the poore, doe wrong to Christ: and hee, *That ſtoppeth his eares at the crie of the Poore, ſhall alſo crie himſelfe, and not be heard*. As then thou wouldeſt haue God to accept of, and to heare thy Prayers, when thou crieſt to him in thy greateſt need: ſo ſee that thou alſo open thine eares, thine heart and hand too, at the cry and complaint of thy diſtreſſed poore Neighbour.

Eſay 58.6. Eſay.1.16. Pro.21.13.

Secondly, Vnmercifulneſſe maketh a wiſe man madde. If a man haue neuer ſo many good guiftes, if he haue once an Vnmercifull and rauening minde, all his Wiſedome, Learning, and other good guiftes are buried and loſt. Therefore euery Vnmercifull man is an Atheiſt, *They are reſolued there is no God:* For, if they thought there were either God, or Diuell, Heauen, or Hell, they would

Eccle.7.9. Pſal.14.1.

would not deale ſo Vnmercifully with others as they doe. Theſe are they whom *Salomon* ſpeaketh of: *There is a generation, whoſe teeth are ſwordes.* Hee compareth them to beaſtes, as if they had teeth like ſwords or kniues. Pro 30.14.

It is true then, that vnmercifull men baniſh God out of their hearts, and therfore they are carried with the ſpirit of madneſſe, and cruelty, God is not in all their thoughts, neither are they perſwaded that vnmercifulneſſe is a ſinne.

Thirdly, the vnmercifull man prouoketh God to take vengeance on him by temporall puniſhments, and Iudgements in this life: *The bloudy and deceipt-full man, ſhall not liue out halfe his dayes: God will auenge them that are vnmercifully delt withall; and that quickly. Thou ſhalt not* (ſaith the Lord) *doe iniurie to a ſtranger, neither oppreſſe him, for yee were ſtrangers in the Land of Egipt. Yee ſhall not trouble any Widow, nor fatherleſſe Child, if thou vex or trouble ſuch, and ſo hee call and cry vnto me, I will ſurely heare his cry. Then ſhall my wrath bee kindled, and I will kill you with the ſword, and your wiues ſhalbe Widdowes, and your Children fatherleſſe.* Pſal. 55.23. Luk. 18.8. Exod. 22.21, 22.23.24.

It is too common a thing to ſee ſtrangers, fatherleſſe Children, & Widowes vnmercifully delt withall. Strangers (for the moſt part) are ſtrangely looked on; and as for Orphans, let a man die, and commit his children (with ſufficient portions) to the protection of his brother or neereſt kinſman, for the moſt part, they will vnckle, and Couzin the poore Orphans of that their father left them, and often vſe them worſe then ſeruants. Is it not a Iuſt thing with God, to arraigne ſuch before his Iudgement ſeate, and plead and proue againſt them, that they haue no Mercy; and therefore ſhall finde as little Mercy at Gods hands? And is the ſtate of Widdowes any better, for the moſt part; are they not alſo ſubiect to wronges, and vnmercifull dealing? But let them comfort themſelues, God hath promiſed to bee *a Father to the Fatherleſſe*, defendeth the cauſe of the Widowes, and looketh vpon the wrongs done to them, and will reuenge them. *Doth not* (ſaith *Syrach*) *the teares runne downe the Widowes Cheekes, and her cry is againſt him that cauſed them: for from her Cheeks doe they goe vp into*

Pſal. 68. 5.
Pſa. 146. 9.
Mal. 3. 5.
Eccleſi. 35. 15.
Deut. 27. 19

into heauen, & the Lord which heareth them, doth accept them.

The *Iſraelits* being vnmercifully delt withall by the *Egiptians*, cryed in their miſery, and God heard them, tooke the matter into his owne hand, and reuenged them. *Dauid* delt vnmercifully with his ſubiect and ſeruant *Vrias*; but God would not ſuffer him to eſcape vnpuniſhed: Though *Dauid* was a King, *Vrias* a ſubiect; *Dauid* aliue, *Vrias* dead; yet God auenged the wrong done to him, euen vpon the King himſelfe. Then God will not ſuffer the Vnmercifull man to eſcape, *The Lord is the auenger of all ſuch. The poore committeth himſelfe vnto thee* (ſaith *Dauid,*) *for thou art the helper of the friendleſſe.*

Exod. 2. 23. 24. Exod. 15. 25. 2. Sam. 12. 1. Theſ. 4. 6 Pſal. 10. 14.

Though the poore neither curſe, nor cry vengeance againſt them that deale Vnmercifully with them; yet God will ſtand for them. *Now for the oppreſſion of the needie, and becauſe of the ſighes of the poore, I will vp* (ſayth the Lord,) *and will ſet at libertie him whom the wicked hath ſnared*; yea rather then Gods Iuſtice in this poynt ſhould fayle, *The Stones and timber in the houſe of vnmercifull men ſhall cry*

Pſal. 12. 5.

Hab.2.11. *for vengeance againſt them, and bring a*
12. *Iudgement vpon them.* There is a woe
Micha.2.1. pronounced againſt ſuch, God hath a
2.3. Plague, and a vengeance for them, which ſhall ſticke cloſe to them; the Lands and Goods which they haue gotten by vnmercifull dealing, ſhall be accurſed vnto them in the end: *Yea, the*
Iob.31.38. *Furrowes of their Land, ſhalbe accurſed vnto*
3 King 21. *them.* *Ahab* and *Iezabell* dealt vnmer-
9.10.13. cifully with *Naboth, cozoned him of his Land, & his life too:* But Gods vengeance ſlept not long, they had ſmall ioy of
Iohn.33.36. their bloody purchaſe; the wrath of God aboad on them. And as when a
Iob.31.20. mercifull man doth cloath the naked, though he be vnthankefull, yet his loynes that were naked, and now cloathed, will bleſſe him that cloathed them. So when vnmercifull men take that away from the Poore, which ſhould cloath their Backes, or fill their Bellies, though they take it patiently; yet their hungry Bellies, and naked Backes, will plead Vengeance, & God will reuenge the wrong done to them. If then thou wouldeſt not haue Gods heauie Iudgements to fall vpon thee: bee not an vnmercifull

mercifull dealer, becauſe the Lord is the auenger of all ſuch.

Fourthly, as vnmercifull men ſhall not eſcape the Iudgements of God in this life; ſo at laſt, death commeth: and when an vnmercifull man dieth, his ſtate ſhalbe like to *Iehoiakim*, the ſonne of *Ioſia*, King of *Iudah*, the people will not mourne for him, *Alas brother*, Or (ah) *what a loſſe hath the Country of him, but hee ſhall haue the buriall of an Aſſe*. As their dead Aſſes were caſt out of *Ieruſalem*, leaſt they ſhonld infect the ayre, with their ſmell; ſo vnmercifull vſurers were in times paſt, denied the honor of Chriſtian buriall. Iere.22.18. 19.

Laſtly, theſe are but ſmall matters, but vnleſſe vnmercifull men repent, they ſhalbe ſhut out of Gods Kingdome; *Thus ſaith the Lord, yee eate with the Bloud, and lift vp your eyes towardes your Idoles, and ſhead Bloud: ſhall yee then poſſeſſe the Land?* And the Apoſtle *Iames* ſaith, *There ſhalbe Iudgement mercileſſe, to him that ſheweth no mercy*. If at the Iudgement day they ſhalbe ſhut out of heauen, which haue not giuen to the needy, what Iudgements remaine for thoſe that Ezec.33.25 1.Cor.6.10. Iam 2.13.

Math.25. haue dealt vnmercifully with them? ſhall they enter in? no, they ſhall be ſure to be ſhut out. And God will not leaue them ſo: What, not in Hell? Yes, for Hell ſhalbe their poſſeſſion: but thats not all, for God will curſe them alſo Iob.17.13. 14. in their poſterity. The curſe of God wil ſo conſume them, & their poſterity, that nothing ſhall remaine but the tokens of Gods vengeance. Theſe are no inuented ſhar-babs, the Lord hath Amos.8.7.8 ſworne by the excellency of *Iacob, That he will neuer forget, but puniſh all oppreſſors and vnmercifull dealers.*

Seeing then that vnmercifulneſſe brings ſuch heauy Iudgements of God with it, if euer wee looke to eſcape his rod and puniſhments, and to be reconciled vnto him, let vs after the counſel of Eſay.1.16.17 the Prophet, *Waſh*, and make our ſelues cleane from that bloudy ſinne of vnmercifulneſſe, and then the Lord will ſpeake comfortably to our conſciences, and tell vs, *Though our ſins were as Crim-* Eſay 1.18. *ſin, they ſhalbe made white as Snow, & though they were red like Scarlet, they ſhalbe as Wooll.*

And heere wee may alſo ſurucy our eſtate, and let our owne conſciences anſwere

anſwere for vs, whether the Lord may not as iuſtly charge ſome of vs with this ſinne of vnmercifulneſſe, as euer he did the people of *Iſrael*.

What Mercy with ſome vnmercifull Land-lords, who turne houſing into grafing, & make more account of their beaſts then of their bretheren. So that, as the Poet *Ouid* writ concerning *Troy*, after the deſtruction of it, *Eſtque ſeges vbi* Troia *fuit*, Now growes Corne where *Troy* ſtood: So in many places, paſſengers, may point with their fingers and ſay, In this paſture of groud ſtood ſuch a towne, and there another; and now Cattle feed, where ſometimes chriſtians dwelt. Such vnmerciful landlords deale with their Tenaunts as Vinteners doe with their veſſels, who draw them till they bee empty, and then tumble them out a doores. Is this brotherly compaſsion? Is this to haue a fellow-feeling of the miſeries of others? Is this to doe to others, as wee would they ſhould doe vnto vs?

What Mercy with vnmercifull Vſurers, but cruelty vnder a colour of Kindneſſe? They are the Diuels Alcumiſts, they

they can change other mens goods into their owne. The Lord expreſly forbiddeth Vſurie in his Law, and ſhall wee make no conſcience to vſe it? *If thou lend Money to my people,* (ſaith the Lord) *that is, to the poore with thee, thou ſhalt not be an Vſurer vnto him; thou ſhalt not oppreſſe him with Vſurie.* And againe. *If thy brother be impouerißed, or fallen into decay, &c. thou ſhalt take no Vſury of him, nor vantage; but thou ſhalt feare thy God, that thy brother may liue with thee.* And in Deutronomie: *Thou ſhalt not giue to Vſury, to thy brother; as vſury of Money, vſury of Meate, vſury of any thing that is put to vſury.* If God forbad Vſury among the *Iewes*, becauſe they were brethren; much more among vs Chriſtians, becauſe wee are brethren in Chriſt. And if the breach of Gods Commaundements bring with it deſtruction both of body and ſoule; then Vſurie, which God expreſly forbids in his Law, deſerueth deſtruction both of body and ſoule. *Dauid* asketh the queſtion, *Lord, who ſhall dwell in thy Tabernacle, and who ſhall reſt vpon thy holy Mountaine?* and maketh anſwere, verſe 5. *He that giueth not his money to Vſury, &c.*

Exo. 22.25.

Leui. 25.35. 36.

Deu 23.19.

Pſal. 15.1.5.

If

If hee that giueth not his Money to Vſurie, ſhall dwell in the Lords Tabernacle, and reſt in his holy Mountaine; then it muſt needes follow, that hee which giueth his Money to Vſury, ſhall be ſhut out of Gods Tabernacle, and not reſt in his holy Mountaine. And if hee *That hath not giuen foorth vpon Vſurie, neither hath taken any increaſe, ſhall liue with the Lord for euer*; *then hee that hath giuen foorth vpon Vſurie, and taken increaſe, ſhall not liue*. verſ. 13, *but die, his blood ſhall be vpon him*. Our Sauiour Chriſt commaunds vs to lend, looking for nothing againe. *A good man* (ſaith *Dauid*) *is euer Mercifull, and lendeth*. Mercy and Lending ſhould goe togeather: wee muſt lend to others to better their eſtate, not to better our ſelues, and begger our brethren: As the law of Diuorce was permitted in *Moſes* his time, becauſe of the hardneſſe of their heartes; ſo is Vſurie ſuffered, but not alowed by the Lawes of our Land, becauſe of the hardneſſe of mens heartes, to ſet a bond, or meere to mens couetouſneſſe, becauſe there is no Mercie among them. And as there is no Mercy with this vnmerci-

Ezec. 18. 8, 9, 13.

Deut. 15. 8.

Math. 5. 42.

Luk. 6. 35.

Pſal. 37. 26.

mercifull brood, in forcing men to repay more then the principall which they borrowed; ſo if the borrower vpon extremitie breake day with them, he had as good be halfe hanged, then will they play vpon him with their crueltie; then ſhall he be ſure to be ſued vpon forfeytures, no remedie but either pay, or to Priſon; they will either haue his Coyne, or his Carkaiſe.

How dare ſuch vnmercifull wretches looke vp towards Heauen, hope to be ſaued by the death of Chriſt, or cry to God for mercy in their miſerie, while they ſuffer their owne fleſh and blood, their brethren and ſiſters in the Lord, to lie in Priſon, for not payment of a
Iames.5.3. litle pelfe; which at the day of Iudgement ſhall witneſſe againſt them, and condemne them for euer: yea, the very Stones of the Priſon, ſhall cry vengeance againſt them, for their crueltie:
Haba.2.11. It is lawfull indeed for euery man to demaund his owne; but to doe it in Mercie, not with extremitie, as that Seruant who tooke his fellow Seruant by
Mat.18.28. the throat, ſaying, *Pay that thou oweſt.*
30. And as the *Iewes*, who preſſed downe their

their debters. Gods Children muſt ſhew mercy euen in asking their owne: we may not hunt with rauening affections, but vſe Mercy towards all, & haue patience with our needy Brethren, though it be to our hinderance. Eſa.58.6.

Laſtly, to kint vp all in a word, many poore people liue in miſery, but where is our mercie that wee ſhew vnto them? *Paul* commendeth the liberality of the Churches of *Macedonia, how that to their power, yea and beyond their power they were willing*, ſuch bowels of Mercie had they toweards their poore bretheren, that wanted. In the primitiue Church *they ſold their Lands for the reliefe of the poore.* Act 4 34 35 *And the Church purpoſed to ſend releiſe to the bretheren which dwelt at Iudea, euen vnrequired thereunto,* But now the Fathers of the Primitiue Church are dead, and Merciſull compaſsion is dead, and gone with them: They relieued the poore to their power, yea, and beyond their power, but now for the moſt part, among the Countrey people, they that are moſt power-full are leaſt pitifull; and they that haue moſt money, haue leaſt mercie. They ſold their Lands, and gaue 2.Cor.8.3. Act.11.29.

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the money to the poore, but in this ſinfull age, ſome buy Lands, and begger the poore; they willingly releeued their bretheren, though not required therevnto, but (alas) how hardly are men now drawen to diſtribute to the neciſſitie of the Saints, yea, euen they that haue great aboundance of wealth, giue what they giue ſo grudgingly, and nigardly, that the poore finde little comfort: What wringing, oppreſsing, and beggering of the poore members of Chriſt is, that in many places which ſhould be relieued, notwithſtanding the Word of God condemning all Vnmercifulneſſe; and good Lawes, and Statutes enacted to the contrary. If then the Lord had a quarrell with the Children of *Iſrael*, and threatned Iudgements againſt them, becauſe they were vnmercifull, then will he not ſpare vs now in this Iron age of the world, when moſt men haue euen ſhut vp their bowels of mercie.

1. Ioh. 3. 17.

Nor knowledge of God in the Land.

They were *Iſraelites*, how hapned it then that they wanted the knowledge of God? *The Lord choſe them to be his owne people*

Exod. 6. 7.

people, Hee fedde them with Manna in the wilderneſſe, He carried them on Eagles wings out of all daunger. They had the Sacrament of Circumciſion. They were commanded to haue the Law of God written vpon their houſe-poſtes. Whether it were of their Children, or Beaſtes, the firſt borne was conſcrated to God. They had the Prophets of God to teach them &c. but though they had neuer ſo many meanes to know God, and had the word of God among them, yet the Lord heere ceargeth them by his Prophet *that there was no knowledge of God in the Land.*

Exo.16.19. Exo.19.4. Deut.32.11. Gen.17.9. Deut.11.20. Exo.13.2.12.

This is the ground of all Religion to know God. It were better to bee a beaſt then a man, and not know God: a beaſt is in better caſe then hee, when the beaſt dyeth, there is an end; but the Soule of man ſhall liue or die for euer. This is the wel-ſpring of all doctrine. It is wonderfull that the knowledge of God is not plentifull, ſeeing there is ſo much teaching.

Nor knowledge of God in the Land.

This ſtriketh at the root, that there is no knowledge of God in the Land. The wicked indeed haue a naked and bare

bare knowledge, or lite apprehenſion of the knowledge of God, and deſcending into the Heart, but ſwimming in the Braine like that euill Seruant, *That knew his Maiſters will, and prepared not him ſelfe, neither did according to his will.* Yea, the very Diuels know there is a God, that there ſhalbe a reſurrection, and a Iudgement.

Luk.12.47.
Mar.1.24. 24.
Luk.4.41.
Luk 8.28.
Act.19.15.

But there is an other knowledge of God, which carrieth the minde with a full ſway to ſerue God: this is an holy and ſanctified knowledge, diſcending into the Heart: of this knowledge of God, the Prophet heere ſpeaketh: As alſo *Eſay* propheſying of Chriſt, ſayth; *By his Knowledge, ſhall my righteous Seruant iuſtifie many: for hee ſhall beare their iniquities.* Iohn Babtiſt *Was ſent to giue knowledge of this Saluation.* And S. Iohn ſayth. *Hereby wee are ſure that wee know him, if wee keepe his Commaundementes.* Where this knowledge of God is, it bringeth foorth holy obedience to the Lawes of God; not abſolute, but a care to doe them: our endeauour muſt be to pleaſe God, and howſoeuer wee be other-wayes weake, wee ſhall finde it as

Eſa.53.11.
Luk.1.77.
1.Ioh.2.3.

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a meane to purge vs from the corruption of our nature, and to hold vs backe from ſinne. They that haue this knowledge, are not vnfruitfull in good Workes, it worketh to their conuerſion. If then thou wilt know whether thou haue this ſanctified knowledge of God, it ſhall appeare if thou be fruitefull in good workes, if thou haue not an eſpeciall care to keepe Gods Commandementes, all thy knowledge is ſinne before God.

The *Iſraelites* had the knowledge of God; but God teis them, they are like the Oxe and Aſſe. *The Oxe knoweth his owner, and the Aſſe his Maiſters Crib; But Iſrael hath not knowen: my people hath not vnderſtood:* and the reaſon was, becauſe they were loaden with iniquitie. verſ. 4. And accuſing them of ſinne by the Prophet *Ieremie*. *They haue not knowne mee* (ſaith the Lord.) And *Dauid* ſaith, *They erred in their heartes, becauſe they knew not his wayes*. So in like manner the Prophet *Hoſeas* heere ſummoning the people of *Iſrael* to appeare before the Lord for their ſinnes, chargeth them that they wanted the knowledge of God.

Eſay 1. 3.

Iere. 9. 3.

Pſal. 95. 10

They

They were accuſed to haue no knowledge of God, becauſe they had not a ſanctified knowledge, working in them a care, and conſcience to keepe Gods Commandements. And I pray God this ſinne be not found among vs. I feare mee it may ſo. Some want the key of Knowledge, and therefore they cannot open the Cheſt of God, and deliuer Manna; ſome are idle, and will not: and where the meane is vſed, it is wonderfull to ſee how the Diuell ſeekes to pull it away, and to keepe men in ignoraunce. Vpon the Sabaoth dayes, which are Gods great market dayes for the Soule, when *Aarons* golden Belles ring, and when God calleth the people to the Welles of the Water of life, It is wonderfull to ſee how Satan drawes them away, after the pleaſures and profites of this World; and laboureth nothing more, then to ſmother Religion, and the knowledge of GOD: One day of ſeauen is ordayned of God, as the Lords great ſchooling day, if the Diuell can ſteale that day, let him take all. It is the worke of Satan to catch the Word out of our hearts.

Math.13.19

And

And ſeeing that where the knowledge of God is wanting, all vices doe abound: let vs labour to haue an effectuall knowledge of God, leſt it be truely ſayd of vs, *There is no knowledge of God amongſt vs.* And when wee ſee or heare the wicked boaſting, and prating of God, and of his Mercies and Promiſes made in his Sonne Chriſt Ieſus, let vs be bould to tell them (as heere the Prophet doth the Children of *Iſrael*) that they haue no Knowledge of God. This ſhould teach vs to adde Practiſe to Knowledge.

To conclude this part, let vs preſent our ſelues euery one of vs at the barre of Gods Iudgment ſeate, as a people indited and arrained vpon theſe ſeuerall Inditements, *viz.* want of Truth, want of Mercy, and the Knowledge of God, and let our owne conſciences giue euidence, and ſit as Iudges too, and wee ſhalbe found guilty in all; and therefore no remedy but ſpeedily ſue for pardon to the chiefe Iudge *Chriſt Ieſus*, who is mercifull to all that truely turne to him.

And thus much concerning their

sinnes of omission. It followeth,

Vers. 2. *By Swearing, and Lying, and Killing, and Stealing, and Whoring, they breake out, and bloud toucheth Blould.*

These words are a proofe of the former accusation, wherein the Prophet proceeds to chrge the children of *Israell* with sinnes of Commission: and first, with swearing.

Swearing. Swearing is of two sorts, lawfull and vnlawfull. Againe, a lawfull Oath is of two sorts, *Promissorium* and *Assertorium*. By the one, we promise to doe something hereafter; By the other, wee affirme or deny a thing to bee so, or not so: but I will not stand vpon these distinctions.

A lawfull Oath is a solemne and earnest affirmation or negation of a thing lawfull and honest, by the name of God, whereby we desire him who is the onely searcher of the heart, to be a witnesse to the truth, and a puinsher of them that sweare falsely.

Iere. 4. 2. A lawfull Oath should haue three companions, Truth, Iudgement and Righteousnesse: this is proued. *Thou shalt sweare, the Lord liueth, in Truth, in Iudge-*

Iudgement and in Righteouſneſſe. As Truth ſhould be the ground of all our ſpeach; ſo ſpecially, when wee take the God of Truth to witneſſe, wee ſhould be carefull to ſpeake nothing but the ſimple Truth. Wee cannot ſweare lawfully, vnleſſe we ſweare truely, our heart and tongue muſt goe togeather; and wee muſt be aſſured we ſweare nothing but the truth: And therefore Saint *Chriſoſome* that golden mouthed Father ſaid well. *Omnis qui iurat, ad hoc iurat, vt quod verum eſt loquatur.* Whoſoeuer ſweareth, ſweareth to this end, that what he ſpeaketh, be truth. The tongue and minde muſt ſweare togeather. Wee may not equiuocate with the double hearted Papiſtes, whom GOD hateth, who ſweare one thing, and thinke another; who haue one heart for the Prince, another for the Pope, like *Iacobs* Sonnes, *when they talked deceitfully with the Sichemites:* but heart and tongue muſt ioyne togeather in one truth. Gen.34.13. Heb.6.16. Gen.21.23. 24.

Secondly, he that ſweareth lawfully, ſhould ſweare in Iudgement. When wee are called before a lawfull Iudge or Magiſtrate, to teſtifie a truth, which Gen.26 31. Gen.31.44. Exod.22.8. Numb 5 19 Deut.21.7.

Iudg.11.9.10 may not otherwayes be found out but
2.Sam.5.3. by oath; or for any other lawfull cauſe:
2.Kin.11.4. Then we ſhould ſweare with good diſ-
2.Chro.15. cretion and aduiſement; not lightly,
14. not raſhly, nor doubtfully, but with due
2.Chro.34. conſideration, and certaine knowledge
32. of euery particular that wee ſpeake of;
and that in matters of great importance
and neceſsitie.

A third companion of a lawfull Oath is Righteouſneſſe. It muſt be agreeable to right and equitie, and according to Iuſtice, which giueth both to God and man his due: It muſt neither be againſt the loue of God, nor our Neighbour. It muſt not be an hired Oath, ſo to ſell a mans ſoule to Sathan for Money; neither for feare, fauour, friendſhip, nor flatterie; not to doe thy Friend a pleaſure, and hurt thy Foe, but in a godly zeale of the righteouſneſſe of the cauſe, and with a deſire that God may be glorified in the truth.

But there is an other kind of Oath, which is contrary to that trueth which, ſhould be in Gods children, and which the Prophet in this place condemneth in the children of *Iſraell:* and that is vnlawfull

full Swearing, as when men ſweare.

1 *By Creatures.*
2 *Of Cuſtome.*
3 *Falſely.*

None ſhould be taken to witneſſe a Truth, but onely God the Authour of Truth: God made the Creatures to ſerue Mans vſe; not that wee ſhould Sweare by them, and giue that honour to them, that is due to God, and ſo make our ſelues Idolaters.

And the reaſons are: Firſt, becauſe God commaundeth it as a part of his worſhip. *Thou ſhalt feare the Lord thy God, and ſerue him, and ſhalt ſweare by his name.* Deut. 6.13. *Eſay* the Prophet hauing ſpoken of the happy eſtate of the Church, and the miſerie of the wicked, ſayth, *Hee that ſhall bleſſe in the earth, ſhall bleſſe himſelfe in the true God: and he that ſweareth in the earth, ſhall ſweare by the true God.* Eſa 65.16. Pſal. 63.11. Math. 4.10.

Secondly, becauſe it is a part of the Inuocation of God. *I call God* (ſaith the Apoſtle) *a record to my ſoule.* Rom. 1.9 2. Cor. 1.23.

Thirdly, ſeeing God is called a witneſſe to the conſcience, wee muſt onely ſweare by him that ſearcheth and tryeth the heart.

Fourthly, becauſe God in his Word expreſly forbids to ſweare by Creatures, and complaineth that the *Iewes*
Iere 5.7. had forſaken him, *And ſwore by them that are no Gods*. Our Sauiour Chriſt forbids to ſweare *By Heauen, for it is the Throne of*
Math. 5.34. *God; nor by the Earth, for it is his Footeſtole, neither by Ieruſalem, for it is the Citie of the great King; neither by thine Head, becauſe thou canſt not make one haire white or blacke.* And the Apoſtle Saint *Iames* ſaith, *Be-*
Iam. 5.12. *fore all things my brethren, Sweare not neither by Heauen, nor by Earth, nor by any other Oath.*

Fiftly, becauſe this kind of Swearing brings downe the Iudgements of God
Amos 8.14. vpon them that vſe it. *They that ſweare by the ſinne of Samaria, that is, by Idols, and ſay, thy God, O Dan liueth, they ſhall fall, and neuer riſe vp againe.* And by the Pro-
Zeph. 1.5. phet *Zephany*, *The Lord threatneth to cut off them that ſweare by the Lord, and by* Malcham.

This ſerueth to reproue the Papiſts, and other prophane Wretches, who ſweare by them that are no Gods; or ioyne God with idols; as, by God and the World, God and the Virgin *Mary*,

God

God and Fayth, and therefore forſake the Lord. Is the Virgin Saint *Mary*, a God? Is that patched Idoll the Maſſe, a God? Is your Fayth, Truth, Fire, Light, Bread, &c. ſo many Gods? Such Swearers doe forſake the true God of Heauen, and make Creatures their gods. When the *Romans* ſware by the fortune of *Cæſar*, they made *Cæſar* their God. When *Nabuchadnezar* ſware by his Throane and Kingdome, hee made his Throane and Kingdome his God. *Polycarpus* to ſaue his life, would not ſweare by the good lucke of *Cæſar*: and ſhall we ſweare by thoſe that are no gods? Iudi.1.12.

A ſecond kind of vnlawfull ſwearing is, when men ſweare of cuſtome, and in their ordinarie talke garniſh their Wordes with graceleſſe and needleſſe Oathes, whereby they doe diſhonour God: This the Lord forbiddeth. *Thou ſhalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe that taketh his name in vaine.* Exod.20.7.

And the holy Ghoſt ſaith, *Accuſtome not thy mouth ta Swearing, for in it there are many falles; neither take vp for a cuſtome the naming of the Holy one: for thou ſhalt not be* Eccleſi.23. 9,10,11.

vnpuniſhed for ſuch things. verſe. 10. *For as a Seruant which is oft puniſhed, can not be*
Eccleſi. 27. 14. *without ſome ſcarre: ſo hee that Sweareth and nameth God* (in vaine) *continually, ſhall not be faultleſſe. A man that vſeth much Swearing, ſhall be filled with wickedneſſe, and the Plague ſhall not depart from his houſe.* Our Sauiour Chriſt likewiſe
Math. 5. 27. ſaith, *Let your communication be yea, yea; nay, nay: for whatſoeuer is more then theſe,*
Iam. 5. 12. *commeth of euill.* And the Apoſtle Saint *Iames* ſaith, *Let your yea, be yea; and your nay, nay, leaſt you fall into condemnation.*

Thus you ſee, that Swearing vpon cuſtome in our ordinarie talke and communication, is a ſinne that God will puniſh; it leaueth a Brand, and a Marke of Gods vengeance behinde it: the Plagues and Iudgements of God ſhall cleaue to him, and abide in his houſe that vſeth it: The practiſe of it (as our Sauiour Chriſt ſaith) is of euill, that is, of the Diuell, becauſe hee is the Authour of it: and (as Saint *Iames* ſaith) the end of it is damnation, Notwithſtanding the corruption of our times are ſuch, that few men make conſcience of it, euery Roague taketh the ſacred name

name of God into his mouth, & maketh it an occupation to begge by: euery Pedler and Petty-chapman, burniſheth his bad Wares, with the glorious name of GOD; and hee is accounted a chapman not worth a Chippe, that will not ſweare, to deceiue thoſe that deale with him: neuer was ordinarie and idle Swearing more in requeſt amongſt the *Iewes*, then now among vs Chriſtians.

The laſt and higheſt degree of Swearing is Periurie, or ſwearing falſely. Some make a difference betweene them, as Periurie in that which is to come; and forſwearing in falſely affirming, or denying a thing to be ſo, or not ſo; neuertheleſſe the one is often taken for the other.

This Periurie or falſe Swearing, is an horrible ſinne: the Lord hath expreſly forbidden it in his Law. *You ſhall not* (ſaith hee) *Sweare by my name falſly, neither ſhalt thou defile the name of thy God. I am the Lord. The flying Booke of Gods Curſes ſhall enter into the houſe of him that falſely Sweareth by my name* (ſaith the Lord, *and it ſhall remaine in the middeſt of his houſe, and* Leui. 19. 12.

Zach. 5. 2, 3. 4. *and ſhall conſume it, with the timber thereof, and the ſtones thereof.* By his Prophet *Ieremie* Iere. 5. 2. hee reproueth the *Iewes* for this ſinne. Yea, the Lord Zach. 8. 17. *Hateth and abhorreth them that ſweare falſely.*

And leaſt we ſhould thinke that God would ſo haue done with them, he ſaith, Pſal. 15. 2. *They ſhall not dwell in his Tabernacle, nor reſt in his holy Mountaine.* They ſhalbe excluded out of the holy Cittie; Apo. 21. 8. *And from the Tree of Life; and they ſhall haue* Apo. 22 15. *their part in the Lake which burneth with fire and brimſtone: which is the ſecond death.*

How dangerous and damnable a ſinne Periurie or falſe-Swearing is, it may appeare by many Reaſons; eſpecially becauſe they ſinne,

1. *Againſt God.*
2. *Againſt themſelues.*
3. *Againſt their neighbours.*

Firſt, they ſinne againſt God, becauſe when they ſpeake againſt the Trueth, they ſpeake againſt God, and take part Pro. 6. 16. with the Diuell: and therefore God hateth them. 17. 19.

Secondly, becauſe they doe not onely turne the Trueth of God into a Lie, but alſo make God a party in their ſinne, & take

take the name of the God of Truth, to witneſſe a lye.

And thirdly, becauſe they commit high treaſon againſt God; for as when an earthly King committeth the great Seale of his Kingdome to the cuſtodie of ſome one man; If hee to whom the ſame is committed, ſhould therewith ſeale Letters of Treaſon, hee might iuſtly bee condemned for a Traytour: So, ſeeing the glorious Name of God is committed to vs, as a Seale, to teſtifie and confirme the Trueth; as if any man abuſe that bleſſed Seale of the ſacred Name of the King of Heauen, to confirme a Lie withall, hee committeth high Treaſon againſt the Maieſtie of God. Heb. 6. 16.

2. Secondly, Periurie, or Falſe-ſwearing, is an horrible ſinne: becauſe Forſworne wretches do ſinne againſt themſelues.

Firſt, in that they doe giue themſelues vp to Satan, by their Periurie, they renounce God, and all the ſweete Promiſes conteyned in the Booke of God, whereupon they lay their hand, and bring downe vpon their owne heads,

heads, all the fearefull woes and curſes contained in the ſame Booke; when a falſe-ſwearer reacheth out his hand to the Booke, hee giueth it to the Diuell; kiſſing the Booke, he kiſſeth the Diuell; when hee bringeth meate or drinke to his mouth with that hand, hee feedeth himſelfe with the hand of the Diuell; nay, rather he remaineth a Diuell incarnate, then a man.

Secondly, they doe ſinne againſt themſelues, becauſe they make themſelues worſe then Sathan; *For though hee be a lier, and the father of lies*, yet wee doe not read, that hee durſt euer preſume to ſeale his lies with the name of God: But the filthy for-ſworne Catife is one degree beyonde the Diuell, for hee is both a lyer, and alſo dare without reuerence, feare, or trembling, take Gods name into his mouth, to confirme a lye withall; which Sathan neuer durſt doe. There is no infirnall Diuell that euer caſt himſelfe into condemnation for Money; but ſome Periured perſons there are, who readily caſt Soule and Body into deſtruction for a little Pelfe and Droſſe of this world; *Which*

Iohn. 8. 44.

Iam 2. 19.

one day ſhall witneſſe againſt them. Iam.5.3.

Thirdly, it is a dangerous and damnable ſinne, becauſe for-ſworne perſons ſinne alſo againſt their neighbours; whom they hurt or offend by their Periurie. Firſt, if it be in the publique place of Iuſtice, hee ſinneth againſt the Iudge, in cauſing him, by his Periurie, to giue vnrighteous ſentence; Iudgement is peruerted thereby, and a bad cauſe paſſeth for good. Secondly, hee ſinneth againſt the Iurie, in cauſing them to giue vp a falſe verdict. Yea, in a word, his Periurie ſometimes preuayleth ſo farre againſt his Neighbour, that thereby hee carrieth away Lands and Goods wrongfully; and ſometimes putteth a true mans Necke into the Halter, and caſteth downe his owne ſoule into Hell.

This ſinne is further aggrauated alſo, by conſideration of the matter; If it be in a matter for the glory of God, the ſaluation of mens Soules, the life of Man, or his ſtate of liuing, or the publique good of the Church or Commonwealth; hee that ſweareth falſey in ſuch things, his ſinne is moſt horrible. Laſtly, 2.Sam.21.2. Ioſ.9.18.

ly, this ſinne is increaſed, when Periured perſons doe not onely take Gods name to witneſſe a Lye, but alſo curſe themſelues, if it be not true which they affirme, whereas in their owne conſcience they know it to be a Lie. They will curſe themſelues to Hell, & proteſt they will forſake God, if it be not ſo as they ſay; they will deſire God to confound them, and pray God they may neuer come to Heauen if it be not thus, and thus; with many ſuch like deteſtable imprecations, as would make a good mans heart quake to heare them. Such beaſtly people doe prouoke God to his face to take vengeance on them: and if the Lord in his Iuſtice, ſhould take them at their wordes, how miſerable were their ſtate?

Let vs then (beloued) vſe the Name of God reuerently; and when wee are called to take a lawfull Oath, let vs doe it in Trueth, Iudgement, and Righteouſneſſe: let vs not accuſtome our ſelues to ſweare by Creatures, nor to take Gods Name into our mouthes in our ordinarie talke: and be it farre from vs that wee ſhould preſume to ſeale a

Lye

Lye with the bleſſed Name of God, and ſo ſinne againſt his ſacred Maieſtie, againſt our ſelues, and our ſoules, and againſt our neighbours, and make our ſelues as guilty of ſwearing, in the higheſt degree, as euer did the Children of *Iſrael*, & ſo bring Gods fearefull Iudgements vpon our heads.

(And Lying:) Next to Swearing, hee chargeth them with Lying, and thereby prooueth, that there is no trueth among them: Becauſe Swearing and Lying for the moſt part are Inmates, and dwell both vnder one roofe, and walke hand in hand, like the Thiefe and the Receiuer: or as the Vſurer and the Broker, (for take a Swearer, and hee is commonly a Lyer:) therefore the Prophet heere placeth them next togeather. *Lying.* Math. 26. 70. 72.

A Lye, is a voluntarie ſpeaking of that which is vntrue, with a purpoſe to deceiue. S. *Auguſtine* maketh mention of eight kinds of Lyes: but others contract them into three ſorts.

1 A Merry	Lie,	for	Sport,	Delight.
2 An Officious			Gaine,	to Profit.
3 A Malicious			Spight,	Hurt.

A Merry or Ieſting Lye; when a man of purpoſe telles a Lie, to delight, and make them ſport that heare him. Some goe about to cleare this kind of lying not to be ſinne. But our Sauiour Chriſt ſaith, *That of euerie idle word*
Math.12.36 *that men ſhall ſpeake, they ſhall giue account at the day of Iudgement.* If wee muſt giue account for euery Idle word, before that great Iudge Ieſus Chriſt; then much more of Idle Lyes. And if the Apoſtle Saint *Paul* would not haue vs ſo much as ſpeake *Of any filthineſſe, nor*
Ephe.5.4. *fooliſh talking, nor ieſting, which are thinges not comely; but rather giuing of thankes.* Then why ſhould Chriſtians turne Fooles, to make others ſport, or deuiſe ieſting Lyes, to make men laugh, *But*
Col.4.6. *rather take heede that their ſpeech be alwayes gratious, and powdred with ſalt,* and ſuch as is good to the vſe of edifying, and that it may miniſter (not gaine) but grace vnto the hearers.

The

The ſecond is an officious Lie, when a man tels a Lie for duties ſake, thereby to gaine good to others, by deliuering them from death or danger, or procuring profite to themſelues. So the Mid-wiues of *Egipt*, by a Lie, ſaued the Children of the *Hebrewes* alme, Exod. 1. 19. *Rahab* by her Lie preſerued the Spies of Gods people. And *Michal* by telling a Lie, ſaued her Husband *Dauids* life. Though ſome Writers, as *Origen*, and *Hierom*, and others, ſeeke ſhiftes to excuſe this kind of Lying in good men, yet they are deceiued; for euery Lie is ſinne: yea, though a man would pretend to make a Lie for the glory of God, or the ſafeguard of a mans life; yet wee may not doe euill, that good may come of it. And therefore Saint *Auguſtine* ſaith concerning the Mid-wiues Lie, made for the preſeruation of the liues of the young Children of the *Ebrewes*, That their feare of God, tender care, and carefull compaſsion, mercifully to ſpare the Infants, pleaſed God; but their Lie pleaſed not God. And if (as the ſame Father ſaith) it bee not lawfull to Lie, though it Ioſh. 5. 1. Sam. 19. 14. 17. Rom. 3. 8.

could be to the prayse of God; much lesse then for the sauing of a mans life. *Iob* therefore reproued a Lie in his Friendes, though it tended to defende the Lord: *Will you speake Wickedly* (saith hee) *for Gods defence, and talke deceitfully for his cause?* To say then that some Lies are good, is as much to say, some Sinnes are good. Gods Law is Truth, & whatsoeuer is contrarie to the Truth, is contrarie to Gods Law: But euerie Lie is contrarie to the Trueth, therefore euery Lie is contrarie to Gods Law. True it is that one sinne is worse then another; so is one Lie worse then another: but euery Lie is sinne. God and Satan are two contraries; so are Trueth and Lying: Truth is from God, and Lying is from the Diuell. Though God can doe all things; yet hee cannot Lie, because it is contrary to his nature: but when Satan lyeth, hee speaketh of his owne.

Iob.13.7.

Tit.1.2.

Heb 6.8.

Ioh 8.44.

Let no man then iustifie that which God condemneth; but let all those that loue the GOD of Truth, and hate the Diuell, loue Truth, and loath all manner of Lies.

Againe,

Againe, as ſome goe about to make good this kind of Lying, which tendes to the preſeruation of life, and to gaine good to others: So there is ſome amongſt vs, that ſay, it is no ſinne to Lie for aduantage, thereby to bring profite to themſelues, or keepe togeather that which they haue, alleadging the example of *Iacob*, who by his Mothers counſell, made a lye to his Father *Izhak*, thereby to gaine his Bleſsing. They might as well ſay that Adulterie and Murther are no ſinnes, becauſe *Dauid* a man after GODS owne heart, committed them both. Wee muſt liue by Lawes, not by Examples: The falles of Gods Children are mentioned in the Booke of life, for our comfort and inſtruction; not for our Imitation: Wee are to follow the Saintes no farther, then they follow the Lord. So alſo *Gehazei* made a Lie to *Naaman* the *Syrian*, thereby to make a gaine to himſelfe: but it proued a madde kinde of gaine; for hee gained the Leproſie to himſelfe and his poſteritie. Such there bee many now adayes, who make no conſcience to Lie for aduantage; yea,

Gen. 27. 19.

2. King. 5. 22. 27.

if they haue a Child or a Seruant that can Lie, to gaine them a Groat, oh, that is a Child alone, that is a Seruant alone: But they doe little consider that such gaine gotten by Lying, brings a curse vpon all that a man hath.

Act.5.3.8. *Ananias* and *Saphira* Lied for aduantage, thereby purposing to saue to themselues halfe the price of their land; but they payde deare for their Lying, they made but a sory match of it. But though *Ananias* and *Saphira* were manie hundred yeares agoe stricken dead by Gods iust Iudgement, for this kind of Lying, yet there is still some of their brood amongst vs: Let a Poore man make his moane to the Rich for maintenance or reliefe, their answere (for the most part) is readier then their Almes, *GOD helpe thee*, I haue it not for thee; and so locking vp their Charitie, they make no conscience to belie the Lord, who hath giuen them enough both for themselues, and the Poore.

Were it not a iust thing with God, to part such Peasants and their Pelfe, by some sodaine Iudgement or other.

Take

Take heed then, learne not thy tongue to Lie for aduantage, though thereby thou couldeſt gaine, or ſaue a Kingdome to thy ſelfe. Euery Lie is ſinne, and the reward of ſinne is death. And, Rom.6.23.
What ſhall it profit a man to winne all the Mat.16.26.
World, and to looſe his owne Soule.

The third and worſt kind of Lying, is a malicious or pernitious Lie, proceeding from a corrupt minde, and tending to the hurt of others. So *Potiphar* Gen. 39.14.
his wife be-lyed *Ioſeph*. Such a Lie the 15.17.18.
falſe-witneſſes teſtified againſt *Naboth*, 1.Kin.21.13.
which coſt him his Land, and his Life too. So the two Elders be-lied *Suſanna*, Dan.13.36.
and ſet her hard for her life. Such a Lie 37.38.
alſo *Haman* told againſt *Mordocai* and Eſter.3.8.
the *Iewes*.. And the Phariſies againſt *Math* 9.3.
Chriſt. No man was euer ſo impu- Mat 12,24.
dent, as to goe about to excuſe, much leſſe to defende this kinde of Lying. Whether then it bee a merry, an officious, or malicious Lie, though you turne the fayreſt ſide of it outward, and make the beſt of it, yet if it be a Lie, it is ſinne, and the worke of Satan, and that for theſe reaſons.

Firſt, becauſe God forbids all kindes

of Lies without diſtinction. *Thou ſhalt not* (ſaith the Lord) *walke about with Tales among thy people, &c. I am the Lord. Vſe not to make any manner of Lie, for the cuſtome thereof is not good.* *Dauid* ſaith, *That God ſhall deſtroy them that ſpeake Lies.* Our Sauiour Chriſt ſayth (without making difference of Lyes) *That Satan is a Lyer, and the Father thereof.* The Apoſtle *Paul* would haue vs caſt off Lying, *And ſpeake trueth euery man to his Neighbours: for wee are members one of another.* And againe, *Lie not one to another, ſeeing that you haue put off the Old man with his Workes: Who will not make conſcience of Murther, becauſe God forbids it?* And ſeeing God commaundeth to ſpeake Truth, and forbids all Lying, thou ſhouldeſt not Lie, if thou couldeſt gaine an houſe-full of Gold by it; becauſe God forbids it.

Leui.19 16.
Eccleſ.7.13.
Pſal.5.6.
Ioh.8.44.
Col.3.9.

Secondly, becauſe God and good men hate and abhorre it, and therefore it is twice repeated among thoſe ſinnes which God hateth. And againe, *The Lying lippes are abhomination to the Lord.* And therefore the holy Ghoſt preferreth a Thiefe, before a Lyer: a Thiefe

Prou.6.16. 19.
Prou.12.22.

is better then a man that is accuſtomed to lye: *But they both ſhall haue deſtruction to heritage.* Pro.20.24.

And as God abhorreth all Lying, ſo good men alſo hate it. *A righteous man* (ſaith *Salomon*) *hateth Lying wordes: but the wicked cauſeth ſlaunder, and ſhame.* Pro.13.5. Eccle.25.2. *Dauid* would not ſuffer a Lier to dwell in his Houſe, nor tarrie in his ſight. *There ſhall no Deceitfull perſon* (ſaith hee) *dwell within mine Houſe; Hee that telleth Lies ſhall not remaine in my ſight.* Pſal.101.7. And therefore as *Salomon* prayed againſt Lying, ſo let all Gods Children doe the like. Pro.30.8.

Thirdly, becauſe Lying hurteth them that vſe it, It maketh good men wearie of their companie: It impayreth a mans credite, becauſe hee that accuſtometh his tongue to Lie, ſhall not bee beleeued at all: And therefore *Demetrius* being asked what a Lyer gayneth by Lying? he anſwered, *That hee ſhall not be beleeued when hee ſpeaketh trueth.* Ecc'e.10. 25.25. A Lie is a wicked ſhame in a man. And againe, *The conditions of Liers are vnhoneſt, and their ſhame is euer with them.* verſe 25. Ecclc 41.17. And therefore Gods Children ſhould Iere.9.2.3.

be aſhamed of lying. The very care of a mans credite ſhould make him to leaue it.

Fourthly, becauſe it brings temporall
Pro.19.5. Iudgements with it. *A Falſe witneſſe* (ſaith *Salomon*) *ſhall not be vnpuniſhed; and hee that ſpeaketh Lies, ſhall not eſcape.* The
Ioſ.9.6.23. *Gibeonites* for making a Lie to *Ioſuah*, were accurſed, and made ſlaues to the
2.Kin.5.22. *Iſraelites*. *Gehazi* for making a Lie to *Elisha*, was puniſhed with Leproſie.
Eſter.7.10. *Haman* for his Lie was hanged. *Ananias*
Act.5.5.10. and *Saphira* for their lying, felt the heauie hand of Gods vengeance by ſodaine deſtruction. By the Prophet *Micheas* the Lord threatneth deſtruction
Micha.6.12. 13. againſt the people for their crueltie, and lying. *Hee will make them ſicke in ſmiting them, and deſolate. &c.* And heere he telleth the children of *Iſrael*, that the Lord hath a controuerſie with them, *And that their Land ſhall mourne, &c.* for lying, and other their ſinnes.

Fiftly, if this ſinne of Lying bee not repented of in this life, it bringeth at laſt, eternall deſtruction both of body and ſoule; *For the Fearefull, and Vnbeleeuing, and the Abhominable, & Murtherers,*

and

and Whore-mongers, and Sorcerers, and Idolaters, and all Lyers, ſhall haue their part in the Lake which burneth with Fire and Brimſtone; which is the ſecond death. And they ſhall not enter into the holy and heauenly Ieruſalem; but they ſhall be ſhut out with Dogges, Enchanters, Whore-mongers, Murtherers, and Idolaters. God will deſtroy them that ſpeake Lyes. And the Apoſtle ſayth, *That the Law is not giuen vnto a righteous man, but vnto the lawleſſe, and diſobedient, to the vngodly, and the ſinner, to the vnholy, and to the prophane, to murtherers of Fathers and mothers, to manſlayers, to whoremongers, to buggerers, manſtealers, to lyers, to the periured &c.* It muſt needs be a great offence, that cauſeth a Father to diſinherite his Sonne: but ſuch a ſinne is liing, that it ſeperateth them that vſe it, from the preſence and fauour of the God of Truth, depriueth them of his Kingdome, and maketh them ſlaues to Satan.

Apo. 21, 8. 27. Apo. 22, 15. Pſal. 5, 6. 1. Tim. 1, 9. 10.

Laſtly, becauſe it is a diueliſh ſinne, both in reſpect of the beginning, the practiſe, and end of it.

Firſt, becauſe Satan told the firſt Lie. *And when hee ſpeaketh a Lie, hee ſpeaketh of his* Gen. 3, 4. Ioh. 8, 44.

his owne.

Secondly, becauſe they that vſe it, are of the Diuell: for as *Peter* was knowne to bee of *Galilee*, becauſe his ſpeach was as the *Galileans*; ſo Liers are knowne to bee of the Diuell, becauſe their ſpeach is alike.

Thirdly, becauſe all Lies ſhall be puniſhed with the Diuell (as you haue heard) vnleſſe they repent: Let all Gods Children then caſt away lying, becauſe God forbids it, God and good men hate and abhorre it, it hurteth them that vſe it: it brings Iudgements temporall and eternall, and is a diueliſh ſinne, both in reſpect of the beginning, practiſe, and end of it.

Killing. (*And Killing.*) This ſheweth more particularly, that there was no mercy among them; but crueltie, and Killing.

Killing, is alſo of two ſorts: Lawfull, and vnlawfull.

The Magiſtrate may lawfully Kill, or put to death malefactors; becauſe he Rom. 13. 4. beareth not the Sword for naught: *For hee is the Miniſter of God, to take vengeance on him that doeth euill.* The Lord alſo in his Law approueth, and com-

commandeth this, *Whosoeuer Killeth any person, the Iudge shall slea the Murtherer, through Witnesses. I will* (saith *Dauid*) *destroy all the wicked in the land.* Where wee may see *Dauids* authoritie, as hee was a King, hee voweth to God, as a thing acceptable to him, to destroy, and roote out all the Wicked: and therefore hee also charged his sonne *Salomon*, to put *Ioab* the Murtherer to death: Which may serue as a warrant to Magistrates, (notwithstanding the commandement) to punish Malefactours with death. Besides this, the Commaundement was giuen to man; but the Magistrates killing, it is not mans killing, it is Gods action, God putteth the Sword into his hand: hee executes not the Iudgements of man, but of the Lord, and he is Gods minister applying himselfe for the same thing.

Leuit.20. 9.10. Leui.24.17. Deut.19.16. 17. Deut.22.22. Psal.101.8. 1.King.2.5. 6.28.31.32. 2 Chro.19. 6. Rom.13.

They are then greatly deceiued, who thinke it not lawfull to put any man to death, for any cause, but would haue all Mercie, and no Iustice. Let *Salomon* answeare them in a word. *Hee that iustifieth the wicked, and hee that condemneth the iust, euen they both are abhomination*

Pro.17.8.

1.Sam.15.3. 9 11.18. 1.Kin.20.42. *tion to the Lord.* So *Saul*, and *Achab*, by their fooliſh pittie, prouoked God to wrath, in ſparing of thoſe, whom God would haue put to death.

But there is alſo an vnlawfull kinde of Killing, which the Prophet in this place, condemneth in the Children of *Iſrael*, which is practiſed ſpecially in three things; Heart, Tongue, & Hand: againſt all which, *Dauid* prayeth.

Pſal.142 2. .3.4.

Killing of the Heart, is the fountaine: the Tongue, and Hand, are inſtruments.

Gen.8.12. *The Lord ſaw that the imaginations of mans Heart is euill.* And our Sauiour Chriſt ſaith, *That thoſe things which proceed out of the Mouth, come from the Heart; and they defile the man: For out of the Heart, commeth euill thoughts, murther, adulteries, &c.* It is a bloody Heart, that maketh a bloody Man. *Saul* was a murtherer in Heart and Will, when hee hunted after *Dauid*, and carried a bloody minde againſt him. So was *Haman* a murtherer in Heart, though not in effect. And the *Iewes* were murtherers, when they went about to kill Chriſt. When a man carrieth a killing affection, then he is a murtherer, and a right limme of the Diuell.

Math.15.18. 19. 1.Sam.18.11. 1 Sam.19.2. & 20.31. 33. Eſter 3.6. Mat 26.3 4. Mar.14.1. Luk.22.2. Ioh.8.59.

The

The bloody-minded *Seminaries* that are ſent ouer into *England*, and our late Gun-powder traytors, and the reſt of that damnable and Popiſh brood, who haue from time to time, plotted moſt inhumane and bloody attempts againſt the Lords annoynted, and the ſtate of this Realme, though the Lord of his meere mercie towardes vs (his Name be therefore euer bleſſed) hath fruſtrated their filthy and inhumane attemptes, and brought the Wheele vpon themſelues; yet are they accurſed Murtherers before God: their blood bee vpon themſelues.

Secondly, the Tongue is an inſtrument wherewith the Heart killeth; and it hath alſo many weapons to kill withall, eſpecially ſixe.

1. *Counſell.*
2. *Commaundement.*
3. *Falſe witneſſe.*
4. *Silence.*
5. *Slander.*
6. *Backbyting.*

St. *Iames* deſcribeth the properties of a Killing tongue. *It is Fire, yea a world of Wickedneſſe, it defileth the whole body,* Iam. 3. 6, 7, 8, 9, 10.

body, and ſetteth on fire the courſe of Nature: and is ſet on fire of Hell. 7. For the whole nature of Beaſtes, and of Birdes, and of creeping things, and things of the Sea, is tamed, and hath been tamed of the nature of man. 8. But the Tongue can no man tame, it is an vnruly euill, full of deadly poyſon. &c.

Therefore, though the Heathens know not God, yet they know this well enough, and therefore *Eſope* beeing ſent by his Maiſter to the Market to buy the beſt and worſt Meate, hee bought all Tongues; affirming that no fleſh was better then a good Tongue, and none worſe then a badde Tongue: It is a killing and deſtroying weapon, and cutteth deceitfully like a ſharpe Raſor. *The double Tongue* (ſaith the ſonne of *Syrach*) *hath deſtroyed many that were at peace; it hath diſquieted many, and driuen them from nation to nation; ſtrong Cities hath it broken downe, and ouerthrowne the houſes of great men. The ſtroke of the Rodde maketh markes in the fleſh; but the ſtroke of the Tongue breaketh the bones. 17. The tongue hath ſlaine more then the Sword. 28. The death thereof is an euill death, Hell were better then ſuch one.* A killing Tongue is com-

Pſal. 52. 2-4

Eccleſ. 28. 13. to 22.

compared to a Serpents tongue. It is compared to an Arrow, and a ſharpe Sword: Nay, it is worſe then any ſharpe Sword, or Arrow; for the Sword, and Arrow, onely wound, or kill the Body; but a badde Tongue alſo hurteth or killeth a mans eſtimation and good name. A man may beare off, or flie from the ſtroke of the Sword, or ſhot of the Arrow; but there is no way to eſcape a klling Tongue. The woundes which the Sword, or Arrow giueth, may bee healed; but no Salue can cure the wounds of a badde Tongue. The Sword or Arrow kill, or hurt none, but thoſe that are at hand, or not farre off: but a murthering Tongue, woundeth and killeth thoſe often, that are many miles diſtant.

Pſal.140.3. Iere.9.8. Iob.5.15. Pſal.64.3. Pſal.59.7. Pſal.120.4.

Seeing then that the Tongue is ſuch a perilous weapon, that there is no medling with it, let vs onely pray againſt it, as *Dauid* did. *Heare my voyce (O God) in my prayer, preſerue my life from feare of the enemie. Hide mee from the conſpiracie of the Wicked, and from the rage of the workers of Iniquitie, which haue whet their Tongue like a Sword, and ſhot fourth their*

Pſa.64.1,2,3 Iob.5.21.

their Arrowes bitter words.

Thirdly, the Hand is also an instrument wherewith the Heart killeth, sometimes by the ministerie of an other. So *Dauid* killed *Vrias*. So *Ahab* and *Iezabel* killed *Naboth*. So *Herod* killed all the male Children that were in *Beth-lem, and in all the coastes thereof*; which is to bee considered of such bad men, as when they cause others to commit Murther, thinke themselues innocent: but let all such know, that they are Murtherers, though they vse others as their instruments.

2. Sam 11. 6. 14 15.
1. Kin. 21. 7. 10.

Sometimes also the Hand killeth by withholding or taking away things neneſſarie from them that haue need: For hee that withholdeth or taketh away the meanes whereby life is preserued, hee is a Murtherer.

And therefore the Lord in the Law, saith, *Thou shalt not oppresse an Hired seruant, that is needy and poore, &c. But thou shalt giue him his Hire for his day, neither shall the Sunne goe downe vpon it, for hee is poore, and therewith sustayneth his life, least hee cry against thee vnto the Lord, &c.* And hence it is, that the Lord by his

Math. 2. 16.
Deut. 24. 14. 15.

Prophet

Prophet *Eſay* chargeth the vnmercifull and oppreſsing *Iewes*, that their Hands are full of Blood. And *Ieſus the ſonne of Syrach* ſaith, *Who ſo bringeth an Offering of the goods of the Poore, doth as one that ſacrificeth the Sonne before the Fathers eyes. 21. The Bread of the needfull, is the life of the Poore; hee that defrawdeth him thereof, is a Murtherer. 22. Hee that taketh away his Neighbours Liuing ſlayeth him: and hee that defrawdeth the Labourer of his Hire, is a Bloodſhedder.* Thus the greedie cutthroates of the World kill their Breathren, by ſuffering poore Soules to ſtand crying at their doores, without comfort; of whom St. *Auguſtine* ſaith, *Si non pauiſti, occidiſti.* Eſay 1.15. Eccleſ.34. 21.22.23.

Others, by their immoderate inhauncing of the price of thinges, racking Rentes, depopulating of Townes, and turning out the Poore to begge, and taking away the meanes of their maintenaunce, become guiltie of their blood.

Sometimes alſo the Hand Killeth by actuall Murther, committed vpon the body of another. *So Kain killed his brother Habel. So Ioab killed Abner, and Amaſa.* Gen.4 &. 2.Sam.3.27 2.Sam.20. 10.

Amasa.

And lastly, when a man layeth vio-
1.Sam.31.4. 5. lent hands on himselfe; *So Saul and his*
2.Sam.17. 23. *Armour bearer fell vpon their Swords, and killed themselues. Thus also Ahitophel, and*
Mat.27.5. *Iudas, hanged themselues.*

Hauing thus shewed you how many wayes this sinne may bee committed; now it remaineth to shew you, that this Capitall sinne (*Killing*) is most horrible and abhominable, and that for these speciall reasons:

Exod.20.13 Deut.5.17. Math.5.21. Rom.13.9. Act.28.4. First, *Because God forbids it in his Law. Yea, the very Infidels abhorre it.* If there were no more but this, it were enough to make any Christian tremble to conceaue so much as an intent to commit it.

Gen.4.10. Secondly, because it is a crying sinne: when *Kain* had killed his brother *Habel*, God told him, *That the voyce of his brothers Blood, cryed vnto him from the Earth.* Neuer was droppe of Innocent blood shedde, but it cryed for vengeance: and
Iob.16.18. therefore *Iob* sayth, That the Earth can not couer Blood.

Deut.21.9. Thirdly, because it is an accursed sinne.

First,

First, it bringeth the Curſe of God vpon the Murtherer, and maketh him carry a guiltie Conſcience: as wee ſee in *Kain.* Gen.4.8.11.

Secondly, it bringes a Curſe vpon a mans poſteritie. 2.Sam.3.29

Thirdly, the Magiſtrate is accurſed, that leaueth it vnpuniſhed. 2.Sam.12.10

Fourthly, it defileth the Earth, and maketh it accurſed. 1.Kin.2.31. 33.

Fiftly, becauſe it is alſo a diueliſh ſinne. It proceedes from the Diuell, *Who was a Murtherer from the beginning.* Therefore when thou ſeeſt a Murtherer, thou ſeeſt the very Image and Picture of the Diuell. *Kain* the Murtherer, was of the Diuell; his Murther, was the worke of the Diuell. *After that the Spirit of the Lord was departed from Saul, and an euill Spirit ſent of the Lord vexed him. Saul* thencefoorth hunted *Dauid* for his life, to Kill him. The two poſſeſſed with Diuels, were ſo fierce, that no man might goe by that way, (ſuch a delight they had to Kill men.) Satan no ſooner entred into *Iudas*, but preſently he ſought Chriſtes blood, to haue him put to death. Therefore bloo- Ier.48.10. Iud.20.13. 44. Gen.4.12. Ioh.8.44. 1.Ioh.3.12. 1.Sam.16 & 14. Math.8.28. Luk.22.3.4. Ioh.13.2.

die Papiſts, who practiſe to kill & poyſon Kinges and Princes, are of the Diuell, and ledde by the ſpirit of the Diuell: Thoſe Popiſh Frogges whom *Anti-chriſt* ſendeth to ſtirre vp hurly-burlyes among Princes and hide themſelues, croaking in corners, to doe miſchiefe, came out of the mouth of the Dragon, the Beaſt, and falſe Prophet. See then with what ſpirit the *Seminaries*, and other bloody minded Papiſtes are ledde, who practiſe nothing but Murthering and Poyſoning of Chriſtian Princes; their worke is of the Diuell, and they are guided by his ſpirit. The Spirit of God is otherwiſe affected; for when *Dauid* might haue ſlaine *Saul*, at two ſeuerall times, hee would not, but ſayd, *The Lord keepe mee from doing that thing to my Maiſter, the Lords Annoynted*; yea, hee was touched in heart, becauſe hee had cut off the Lappe which was on *Sauls* Carment. If *Dauids* heart ſmote him, for touching the Kings Garment, What ſhall become of them that would pierce the Kinges Heart? Neuer did any Heretiques maintaine Treaſon, & Murthering of Princes but the Papiſts.

Apo. 16. 13. 14.

1. Sam. 24. 5. 6 7.

1. Sam. 26. 8. 11.

Touch

Touch not mine Annoynted, (ſaid *God:*) Nay Kill Gods Annoynted, ſay the Papiſts. If the Pope were *Peters* ſucceſſor, then would hee teach the people to honour Kinges and Princes, and ſubmit themſelues to them, as *Peter* did. But the Pope ſendes out his blood ſucking Shauelinges to kill Chriſtian Princes; and therfore he is not *Peters* ſucceſſour, but hee is of his Father the Diuell, who was a Murtherer from the beginning. Pſal.105.15. 1.Pet.2.13. 17.

Fiftly, becauſe God hath a Controuerſie with the people for this ſinne, and will haue account of all the innocent blood that is ſhedde; and will bee auenged on them that ſhedde it. *I will* (ſaith the Lord) *require your blood wherein your liues are: at the handes of euery Beaſt will I require it, and at the hand of man, euen at the hand of mans brother will I require the life of man. Who ſo ſheddeth mans blood, by man ſhall his blood be ſhedde; for in the image of God, hath he made man.* And the Lord God in his Law commaundeth, *That hee that killeth any man, ſhall be put to death.* And alſo hee forbids that any ſhall ſell the blood of the Murdered. *You ſhall not* (ſaith hee) *take any* Gen.9.5 6. Leui.24.17. Num.35.16 17 18.19 20.

Num.35.31 *recompence for the life of the Murtherer, which is worthy to die, but hee ſhall bee put to death.* And our Sauiour Chriſt ſaid to Mat.26.52. *Peter, That all which take the Sword, ſhall periſh with the Sword.* *Ioab* ſlue *Abner* 2.Sam 3.27 and *Amaſa*, 2.Sam.20. *Abſolon*, and others; and 9.10. at laſt, by Gods iuſt iudgement himſelfe 1.Kin.2 32. was ſlaine. *Ieſabel* cauſed the Prophets 33. of God to be ſlaine, and procured *Na-* 1.Kin.18.4. *boths* death: but at laſt, ſhe was caſt out 1.Kin.21.8, at a Window, her blood was ſprinkled 10,17. vpon the Wall, and vpon the Horſes; and ſhee was troden vnder foote, and 2.Kin.9.33, the Dogges eate her fleſh, ſo that no 35,36. more was found of her but the Skull, and the Feete, and the Palmes of her Hands. *Herod Agrippa*, hauing perſe- Act.12.2, cuted the Chriſtians, killed *Iames* the 3,23. brother of *Iohn* with the Sword, and put *Peter* in Priſon &c. at laſt by Gods iuſt iudgement, *Hee was eaten of Wormes, and gaue vp the Ghoſt.* And though the Mur- therer ſometimes die in his Bed, yet, as 1.ſam.17.51 *Goliath* was ſlaine with his owne ſword; ſo the Murtherers owne Conſcience ſhall wound him, and continually tor- ment him. Such a curſe fell vpon *Kain*, his Conſcience after hee had killed his brother

brother *Habel, That hee thought euery one that ſaw him, would ſley him.* It is written of *Herod Antipas*, that after he had beheaded *Iohn Baptiſt*, hee carried ſuch an accuſing Conſcience, that hee thought euery Buſh was *Iohn Baptiſt*. *Nero* alſo, that bloody perſecutour of Chriſtians, is ſaid to haue had ſuch a guiltie Conſcience, that he thought that all the Chriſtians which hee had put to death, followed him: and at laſt, when he had ſlaine his deare friend *Symmachus*, his accuſing Conſcience did ſo torment him, that ſitting at meat, he thought the eyes of *Symmachus* looked on him in euery Diſh; and ſo fell vpon his owne Sword, and killed himſelfe. Thus you ſee how God will haue account of Innocent blood-ſhed, and wil be auenged on them that ſhed it. Gen. 4. 14. Mat. 14. 10.

And ſixtly, vnleſſe ſuch bloody wretches doe repent truely while this time of grace laſtes, they ſhall goe vnder Gods heauy wrath for euer. Our Sauiour Chriſt ſaith, *Whoſoeuer killeth, ſhall be culpable of iudgement.* The Apoſtle *Paul* pronounceth of them, *That they ſhall not inherite the Kingdom of heauen. They ſhall* Mat. 5. 21. Ga. 5. 21.

Gal.5.21. Apo.21.8. Apo.22.15. *haue their part in the Lake that burneth with Fire and Brimſtone. And they ſhall be ſhut out of Gods Kingdome, with Dogges, Enchanters, Whoremongers, &c.*

Laſtly, this ſinne is aggrauated by conſideration of the perſon Killed, or Murthered.

If it be a great ſinne to Kill any Chriſtian; much more a Saint, or Child of God, who is deare to him; in whom God delighteth, and in whom the image of God doth chiefly ſhine; and Act.9.4. in whom Chriſt Ieſus is perſecuted: becauſe who ſo killeth ſuch a one, doth (as it were) ſheath his Sword in the Ephe.5.30. heart of Chriſt. *For wee are members of his body, of his fleſh, and of his bones.* If Gen.4.15. hee which killed *Kain*, a wicked man, ſhould be puniſhed ſeauen fould, What is to be ſaid of him, who killeth a godly man? Yea, What of thoſe that haue killed the Saints, and Martirs of Ieſus Chriſt? It is vnpoſsible but that their blood ſhould cry aloud for vengeance. Apo.6.9.10. *How long Lord, holy, and true; doſt thou not iudge and auenge our blood on them that dwell on the Earth.* Let the Strumpet of *Rome* looke to this, *Who hath been many*

yeeres

yeeres drunken with the blood of the Saintes, Apo.17.6
and with the blood of the Martyrs of Ieſus.
In the tenne Perſecutions, it was counted good ſport in the Romaine Empire to kill, and murther Chriſtians in great multitudes, when they were gathered togeather in Prayers. In that bloody *Nero* his time, they vſed to make Bonefiers with the bones of Chriſtians, whom they had Murthered: In which bloody Perſecution, the poore Church, and Children of God, remayned from the Aſcention of Chriſt, almoſt the ſpace of foure Hundred yeares, till that bleſſed Emperour *Conſtantine* the great, ſonne of *Helena* an Engliſh woman, eſtabliſhed the Church of Chriſt: At which time, that good Biſhop *Euſebius*, writer of the Eccleſiaſticall Hiſtorie, obtained Licence, and Letters of authoritie, vnder the hand & ſeale of the ſaid Emperour, to make ſearch throughout all the Monarchie of *Rome*, of the number of all thoſe that had ſuffered in that time of Perſecution, for the Fayth and teſtimonie of Ieſus Chriſt; and it was found (as *Hierom* writing to *Chromatius* and *Heliodorus*, doth witneſſe) that there had

had been put to death in that time, for euery day in the Kalender, fiue thousand Martirs, except onely the first of Ianuarie; which day was festiually kept throughout their *Romaine* Empire, for the choosing of their Consuls.

What need I speake of the aboundance of the blood of the blessed Martirs, which was shed in this land, by that drunken Whore of *Rome*, while that Church vsurped supremacie in this Realme, during the reigne of Queene *Mary*: and yet doth that vnsatiable monster still thirst after more blood.

To end this part, let al Gods children take heed of Killing with heart, tongue,
1. Sam 26. 21. or hand: Let the life of man be precious in our eyes. And be it farre from vs,
Pro. 24. 11. that wee should defile our hands with the blood of any of Gods children, least so we should be guiltie of this sinne, as
Mat 23. 37. were the people of the *Iewes*, who killed the Prophets, & stoned them which were sent to them, and with whom the Lord hath a controuersie for this, and other their sinnes.

Stealing. (*And Stealing*) All manner of vniust coueting, getting, or with-holding of that

that (which by the right of proprietie) is not a mans owne, is theft. The Prophet doth not heere meane onely ſuch poore and pettie Theeues, as are commonly arraigned at euery Seſsions, but ſuch as ſteale by Oppreſsion, Extortion, Vſurie, and the like. There be few that can truly ſay with *Samuel*, *Behold heere I am, beare record of mee, before the Lord, and before his Annoynted; Whoſe Oxe haue I taken? or whoſe Aſſe haue I taken? or whom haue I done wrong to? or whom haue I hurt, or of whom haue I receiued any bribe, to blind mine eyes therewith, &c.* 1. Sam. 12. 3. 4.

Secondly, ſuch Captaines as hauing the conduct or leading of Souldiers, purſe vp the Princes pay to their owne vſe, or elſe prodigally ſpend it, and ſo pinch the poore Souldiers, and pine them, that they are glad to leape at a cruſt, and often brought ſo low and weake, that they are forced to vſe vnlawfull meanes to get food, and ſhortly become vnfit for any ſeruice.

Thirdly, ſuch as beeing in Office in the Common-wealth, doe more reſpect Bribes, and their owne priuate gaine, then either Law or Conſcience: and if vn-

vnhappily they buy their Offices, then is all Fish that commeth to Nette with them, catch that catch may: then must the poore Countrey people pay for that.

Fourthly, they that get the Goods of Orphants, or poore fatherlesse Children into their handes, and either defraude them of the most part of it; or else driue them to Law, and so cause them to spende as much sometimes, as their Portions come too, before they can recouer that their Parentes left them.

Fiftly, Tradesmen also sometimes, play the Theeues, and sinne againg the Law of God, by oppressing those that deale with them, in so much as *Caueat emptor*, Let the buyer take heed, is frequent in euery mans mouth: But God saith not so, for Christian charitie requireth that the seller looke vnto it, that hee bee not both a Chapman and a Theefe, but that he sell a penny-worth for a Penny, and vse a good Conscience in his Trade: not to sell counterfaite Wares for good; not to vse false Waights or Measures, nor to buy by one

Leuit.25.14

Amos.8.6.

Deut.25.13. 14.

one Waight or Meaſure, and ſell by an other: which God forbiddeth, and is abhominable to the Lord. Leuit. 19. 36 Pro. 11. 1.

Sixtly, and laſtly, (for I will make mention of no more) are all ſuch as beare a gallant ſhew in the World, and gather other mens Goods into their hands, and when they haue runne as farre as their credite will reach, then turne Banck-rupts vpon the ſodaine, bearing the world in hand, that they are not worth a Groate, when as they keepe a great maſſe of other mens Money ſecretly to themſelues, ſo that their Creditours are glad to grow to compoſition, and take that little they can quietly come by: But when euery mans mouth is ſtopt with a thing of naught, then they ſhift themſelues into ſome corner of the Country where they are not knowen, and there ruffle it out with other mens Riches, liue in all brauerie, put that foorth to Vſurie, which they haue ſtolne from others; and ſo become double and damnable theeues to the Common-wealth: whoſe iudgement I leaue to the Lord.

Let vs make vſe of this, to our ſelues;

And

And let euery one of vs that loue the God of Truth, hate all falſe-getting of the Goods of this world, and labour in our ſeuerall places and callings to carry a good conſcience, to reſt ſatiſfied with *meum* and *tuum*, not to deſire, purloyne, or with-hold that, which in right is none of our owne: And if any of vs haue fallen this way, let vs with *Zacheus* make reſtitution, as Gods law commaundeth; ſo ſhall Gods wrath be appeazed, the controuerſie ended, and *God will bleſſe vs, ſhew vs the light of his countenance, and be mercifull vnto vs.*

Luk. 19.8.
Exod. 22.1, 2.3.4.5.6.
Nehe. 5.11. 12.13.
Pſal. 67.1.

Whoring. (*And Whoring.*) Whoredome is a filthy and abhominable, but yet a vulgar ſinne, a number of ſinnes attend vpon it. It is taken for all vncleanneſſe of bodie and minde. I will onely ſpeake of it in act; which hath particular degrees. When it is committed betweene a man and woman both vnmarried, it is called Fornication: If both, or the one party be married, it is called Adulterie: If the parties bee within the Degrees forbidden, it is Inceſt: If forcibly committed it is a Rape. And though one of theſe be more horrible ſinne then another, yet

Math. 5.28.

Leuit. 18.

yet *The wages of the leaſt is death.* And Rom. 6. 23.
therefore S. *Auguſtine* ſaith, *Omnia peccata ſunt mortalia, ſed omnia peccata non ſunt equalia:* which may ſerue to condemne the errour of the Papiſtes, who hold, that ſome ſinnes in their owne nature are Veniall, and ſome are Mortall: But the Prophet *Ezekiel* ſaith, *That the ſame* Ezec. 18. 20.
Soule that ſinneth, ſhall die. And Saint *Paul* telles them, that if it bee a ſinne, (mince it as they may) *The wages of* Rom. 6. 23.
it is death, without repentance and Gods mercie. And the ſame Prophet *Ezekiel* would haue them know, *That if the Wicked will returne from all his ſinnes* Ezec. 18. 21. 27.
that hee hath committed, and doe that which is lawfull and right, hee ſhall ſaue his Soule aliue.

So that the leaſt ſinne without repentance and Gods mercy, is damnable: and the greateſt ſinne, if it be truely repented of, and Gods mercy in Chriſt apprehended by a liuely Fayth, while wee beleeue in this time of Grace, it is pardonable.

This ſinne of Whoredome is a filthy and abhominable ſinne, hated of God, and all good men, and that for many rea-

reasons.

First, becauſe it taketh away the Heart of a man, as ſayth this our Pro-

Hoſe.4.11. phet, *Whoredome, Wine, and new Wine, take away the Heart.* As *Nebuchadnezer* had the Heart of a Beaſt; ſo when a Whoremonger is that way giuen, nee is carryed headlong with his beaſtly

Pro.23.26. affections. The Heart is the principall part of man in Gods ſeruice. And our Sauiour Chriſt ſayth, *Thou ſhalt loue the*

Mat.22.32. *Lord thy God with all thy Heart.* And the

Col.3.24. Apoſtle would haue vs ſerue God heartily. If the Heart be away, no ſeruice can be acceptable to God: But Whoredome taketh away the Heart, therefore Whoremongers can performe no ſeruice acceptable to God. Whereſoeuer the Body of the Whoremaiſter is, his Heart is with his Whore; and where euer the Whore bee, her Heart is with her Whoremonger. The

Pro.6.32. Whoremonger is ſo beſotted, and deſtitute of vnderſtanding, *That hee goeth*

Pro 7.22. *about his buſineſſe like a Foole to the Stockes.* It made *Dauid* ſuch a Foole for the time, that hee went about to couer his ſinne, by murthering of his truſty Seruant

Vrias

Vrias.

Secondly, becauſe it is a brutiſh ſin, it maketh a man a beaſt, though a man in ſhape, yet a beaſt in behauiour. Whoremongers are cõpared to beaſts: to fed horſes: To an Oxe led to the ſlaughter. The price of an whore and a dogge is all one. By a dogge he meaneth as an impudent wretch. Whoremongers are as dogges, and whores as bitches; nay, worſe then beaſtes are they. Math.7.6. Luk.13.32. Iere.5.8. Prou.7.22. Deut.23.18. Reu.22.8.

Thirdly, becauſe it hath a lawfull remedy. *To auoyd fornication* (ſaith the Apoſtle) *let euery man haue his wife, and let euery woman haue her owne husband. They that cannot abſtaine, let them marry: where there is a lawfull remedy, the ſinne is more grieuous.* God gaue to *Adam* the fruite of all the trees in Paradiſe, but one: hee would not be ſatisfied with that, but he would needes eate of the fruite of that one tree alſo which was forbidden, therefore his ſinne was the greater. A poore theefe is pittied that ſtealeth to ſatisfie his hunger; but he that ſtealeth and hath enough of his owne, his ſinne is the greater, and more to be puniſhed. 1.Cor.7. 2,9. Gen.2.16. Prou.6.33.

So he that hath a lawfull remedy, and ſuch a remedy as God hath ordained for mans good and comfort, and notwithſtanding runneth a whoring, his ſin is the more abhominable, and deſerueth greater puniſhment. Such was *Dauids* ſinne, he had many wiues and concubines, and therefore well prouided that way, yet hee tooke another mans wife, and therefore his ſinne (by his owne confeſsion) was more horrible.

2. Sam. 12. 4 6, 7, 8, 9, 13.

Fourthly, becauſe Sathan thereby gaineth two ſoules at once, a theefe may ſteale alone, the drunkard may be drunken alone, the murtherer, ſwearer, &c. may ſinne alone: But the whoremonger killeth two ſoules at a clap: nay, ſometimes Satan gaineth many ſoules by meanes of one whoremonger or one ſtrumpet. And therefore *Ambroſe* vpon that, *Can a man take fire in his boſome, and his cloathes not bee burnt? Or can a man goe vpon coales, and his feet not bee burnt?* And (ſayth that Father) how can a ſtrumpet dwell in a towne, and young men not be drawne to whoredome? If the blood of *Habel* cryed

Prou. 6. 27. 28.

cryed for vengeance, how much more ſhall thoſe ſoules cry for vengeance againſt the whore-monger which are loſt through his default? The whore-monger careth not how many he abuſe, nay, the more, the more he reioyceth: and the ſtrumpet careth not how many ſhe leades to the Deuill, the more cuſtomers the more merryer, and the more money too, *ſhee openeth her quiuer againſt euery arrow.* But if they knew that all thoſe ſoules would crie, and pleade vengeance againſt them, who haue ſinned by their meanes, they would turne a new leafe, and returne to the Lord, while time of grace laſteth. Eccleſiaſticus 26,12.

Fiftly, becauſe whoremongers are the Deuils factors, Satan is a tempter, ſo are they. Honeſt women may anſwere them as Chriſt did *Peter*, when he went about to intice him to ſaue himſelfe, *Get thee behind mee Satan, thou art an offence vnto mee:* So may they anſwere thoſe members of Satan, that tempt them to whoredome. And as when the Diuell ſhewed Chriſt *all the Kingdomes of the world, and the glory of them, and ſayd vnto him, All theſe will I giue thee, if thou* Math.4.3. Mat.16.23. Math.4.8, 9.10.

wilt fall downe and worſhip mee: but Ieſus anſwered, auoid Satan. So when whoremongers doe offer vnto women, gold, ſiluer, riches, or great preferments, as the price of their honeſty, and ſoules too, if they wil fall downe to their filthy luſt, they may anſwere the members as Ieſus Chriſt did the head, Auoid Satan, thou tempting Deuill, get thee hence.

Act.13.8. 10. Whoſoeuer laboureth to draw others from God, he is Satans Factor, a child of the Deuill, and an enemie to righteouſneſſe. When thou heareſt or ſeeſt ſuch, thou heareſt or ſeeſt a right member of Satan, let all Gods children take heed of them.

Sixtly, becauſe the whoremonger ſinneth againſt the honour of his owne body, and that many wayes. Firſt, *the*

1.Cor.6.19. *bodies of Chriſtians are the temples of the*

1.Iohn 2.17. *holy Ghoſt*, and the holy Ghoſt is that oyntment. As wee will not put ſweet oyntment into a ſtincking boxe: ſo God will not haue his ſpirit dwell in a ſtincking body polluted with whoredome. It baniſheth the holy ſpirit of God, and maketh the body a den for deuils. It is a great offence to plucke downe

downe the Pallace of a Prince, but a greater to defile the temple of God, for *If any man destroy the temple of God, him will God destroy, for the temple of God is holy, which wee are.* 1.Cor.3.17.

Secondly, becauſe our bodies are the members of Chriſt, but the whoremonger cuts himſelfe off from being a member of Chriſt, and maketh himſelfe a member of an harlot. *Shall I take the members of Chriſt* (ſayth *Paul*) *and make them the members of an harlot? God forbid.* 1.Cor.6.15. Wee are vnited to Chriſt, yea, wee are married to Chriſt, he is our husband, we are his ſpouſe, we are one with him. Ephe.5.30. How fearefull a thing is it then for a man to rend and diſmember himſelfe from the body of Chriſt, and make himſelfe a member of an harlot?

Thirdly, he ſinneth againſt his owne body, becauſe he conſumeth and waſteth his body. Rotten diſeaſes belong to this ſinne. The French pocks, and fearefull diſeaſes accompany it, yea, rottenneſſe and wormes ſhal haue them to heritage. Prou.5.11. Prou.31.3. Num.5.22. 27. Eccluſ.9. 3.

Seauenthly, becauſe as the whoremaſter ſinneth againſt his owne body,

ſo alſo againſt his owne outward ſtate and goods, for whoredome is the high-way to pouerty. *Hee that feedeth harlots* Prou.29.3. (ſaith *Salomon*) *waſteth his ſubſtance.* The prodigall ſonne hauing ſpent vp all among harlots and bad women, was in the end brought to ſuch want, that he was glad to play the Swine-heard, and Luk.5.13. 16. 20. to *eate huskes among the Swyne.* And therefore *Salomon* againe ſayth, *Becauſe of the whoriſh woman, a man is brought to a morſell of bread, and a woman will hunt for the* Prou.6.26. *precious life of a man.* Whores are the deuils branches to hunt a mans ſoule to a morſell of bread. Whoredome is compared to fire, becauſe it will waſt, conſume, and deſtroy. *Whoredome is a fire* Iob 31.12. (ſayth *Iob*) *that ſhall deuoure to deſtruction, and which will eate out all a mans increaſe.* Nay, it is worſe then fire: fire conſumeth but earthly things, but the fire of whoredome will conſume and burne both ſoule and body, vnleſſe it be quenched with teares of repentance. And therfore the Lord hauing charged them Iere.9.2,7. with Adulterie, ſayth, *Hee will melt them to deſtruction.* When a man or woman is giuen vp to whoredome, then the diuell runnes

runnes away with all, whores haue one part, bawdes another, and the ſecret curſe of God conſumeth the reſt. Giue an harlot as much as thou wilt, and fee her, and feede her while ſhe will aske, and ſhe ſhall be neuer the richer, but thou ſhalt be the poorer; and what though it proſper for a while with ſome whores, yet in the end the leaſt blaſt of Gods vengeance will blow all away:

Eightly, becauſe the whoremonger and whore ſinne againſt their own credite, eſtimation, and good name: for this ſinne robbes a man of his good report, and brands him with a note of infamy. *Their reproach ſhall neuer be put out.* A mans honour, which is his credite, and honeſty, is ſo loſt. Prou. 6. 33. Eccluſ. 19. 2. Prou. 5. 9.

Ninthly, becauſe it brings an accuſing conſcience, if thou kneweſt but the tenth part of the horrour that *Dauid* endured and ſuffered for his Adulterie, thou wouldeſt not for a thouſand worlds commit Adulterie.

Tenthly, becauſe Gods inſtitution concerning Matrimony is ſo polluted, the couenant betweene God and man made in Baptiſme is broken, and ſo is

the couenant betweene man and wife. They are theeues to God, becauſe by whoredom they ſteale away from God their ſoules and bodies, which are not their own but Gods, for Chriſt bought them with a deere price. The husband ſteales from his wife that body which is none of his owne, but his wiues, and the adultreſſe ſtealeth from her husband that body which is not her owne, but her husbands. And further, the whoremonger doth not onely diſhoner her body with whom he commits the ſin, but alſo he is a theefe to her husband, in robbing him of his owne fleſh, and pulling (as it were) the heart out of his body, in taking her, whom he makes as much account of as his owne heart.

1. Cor. 6. 19. 20.

1. Cor. 7. 3. 4.

Beſides all this, it is an abhominable ſinne, becauſe God forbids it, and all the godly abhorre it. *Ioſeph* choſe rather to indanger his life, then to conſent to the luſt of his filthie miſtris. *Suſanna*, rather then ſhe would yeeld to the elders, and loſe her honeſtie, aduentured her body to the fire, and burned ſhe had beene, had not God deliuered her. But in this ſinfull age, many will aduenture their liues

Exo. 20. 14. Epheſ. 5. 3. Gen. 39. 12. Dan. 13. 45.

liues to doe it, and ſo farre are ſome from *Ioſephs* affection, in fleeing from bad women, that they hunt after them, till they caſt themſelues headlong into deſtruction. Yea, the very Heathens which knew not God, but were led by the light of nature, did hate and abhorre adulterie, as may be ſeene in *Pharao*, and *Abimelech*. When *Dioniſius* the King vnderſtood that the young Prince, his ſonne, had layen with a mans wife, hee ſharpely reprooued him, and asked him, if euer he knew, or heard of any ſuch filthineſſe committed by him? The Prince anſwered no: your father was not a King. No more (ſaith *Dioniſius*) ſhall thy ſonne be King, vnleſſe thou amend thy manners. It is written that *Alexander* the great, a famous conquerour, but an heathen man, hauing ouercome *Darius* King of *Perſia*, could in no wiſe bee perſwaded to ſee the Queene, *Darius* his wife, who was reported to be wonderfull faire, leaſt he might haue beene tempted to luſt after her. Shall not theſe heathen men, which knew not God, riſe vp in iudgement againſt many Chriſtians, which are ſo farre

Rom. 2. 14. 15. Gen. 12. 18. 19. Gen. 20. 5. 9.

farre from vſing meanes to auoid this ſin, that they ſollow it with greedines, and vſe all meanes to ſtirre themſelues vp to luſt.

Laſtly, God will not onely afflict temporall puniſhments vpon whoremongers in this life, but alſo (vnleſſe they repent) there ſhalbe no place for them in heauen. *The adulterer* (ſaith *Salomon*) *deſtroyeth his owne ſoule. The Lord will come neere to them in Iudgement, and will be a ſwift witneſſe againſt them,* (ſaith the Prophet *Malachi.*) *God will deſtroy them,* ſaith *Paul, they ſhall not inherit the kingdome of heauen. God will iudge them. They ſhall haue their portion in the lake that burneth with fire and brimſtone, and ſhall be ſhut out of Gods kingdome with dogges, murtherers, &c.*

Num.25.9. Iere.5.7. 8.9. 2.Sam.12. 10. Eccluſ.19.3 Prou.31.3. Prou.6.32. Mal.3.5. 1.Cor.3.17. 1.Cor.6.9, 10. Hebr.13.4. Reu.21.8. & 22,15.

See then what an abhominable ſinne this is, and what whoremongers gaine by their whoredom. *The faireſt end of it is ſhame and repentance,* as in *Dauid, Magdalen,* and others, which thing the very Heathens well conſidered, for *Demoſthenes* the Philoſopher (as *Aulus Gel.* recordeth out of *Phocion*) hearing of the fame, or rather infamy, of that notable ſtrumpet

Rom.6.21.

Aul.Gel. noct. Att. lib.1.ca.8.

ſtrumpet *Lais* of *Corinth*, hee went thither ſecretly, thinking to haue the vſe of her body: ſhee asked him no leſſe for a nights worke then tenne thouſand Tallents, which is valued to be worth of our coyne a thouſand french Crownes. The Philoſopher anſwered her, *Non emo tanti pœnitere*, I buy not repentance ſo deare. Let euery one labour to keepe his veſſell in holyneſſe and honour; and let them which haue fallen this way be aſhamed of their folly and filthie former life, and fall to repentance while they haue time, leaſt the Heathens at the day of Iudgement cry vengeance againſt them. And let euery one of vs be carefull to auoid all occaſions that may ſtirre vs vp to this ſinne; and let vs not abuſe Gods creatures to luſt; Let vs make a couenant with our eyes, as *Iob* did; and let vs meditate vpon the word of God, which is a forcible meane againſt this ſinne; it ſhall keepe vs from the bad woman, *which flattereth with her lips, forſaketh the husband of her youth, and breaketh the couenant of her God.*

1. Theſ 4.4. Pſal.78.18.

Pro.7.15 16. Pro.23.31. 33. Rom.13 13. Iob 31.1. Prou.6.23. 24. Prou.7.5. Prou.2.16.

By

By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and bloud toucheth bloud.

(They breake out.) The Prophet amplifieth their ſinnes by a metaphor of breaking out, alluding to a ſtreame of water, which hauing gotten a little iſſue, ſoone becommeth a great flood, and ruſheth out with violence.

When men breake out and runne headlong into ſinne, commonly they grow impudent and ſhameleſſe in their
Gen.6.11. ſinnes, then they ſinne before God, they grow to ſuch impudency, that they care not though God and man ſee them; *Then they carrie their ſinnes in*
Iere.3.3. *their foreheads, they haue whores faces, and will not be aſhamed: Yea, the tryall of their countenance teſtifieth againſt them: they*
Eſay 3.9. *declare their ſinnes as* Sodom, *and hide them not.*

It is a miſerable thing to ſee bad men breake out, and runne headlong into ſinne without ſhame, as if an impudent ſtrumpet ſhould play the harlot in her husbands ſight; and yet men now adaies are growen ſo ſhameleſſe in ſinne, that (for

(for the moſt part) they froath out their owne ſhame, and brag and boaſt of their bad deeds. Who is aſhamed of pride, whoredome, drunckenneſſe? &c. Doe not blaſphemous ſwearers, extortioners, vſurers, &c. ſeeke to outface ſinne, and neuer bluſh at it? Many are more aſhamed to doe good then euill, and ſome are more abaſhed at their baſe apparell, then their bad liues: yea, though God afflict vs from yeare to yeare with new iudgements, yet ſtill wee ruſh headlong into ſinne, without ſhame? What yeare of late hath eſcaped vs, wherein God hath not threatned vs with peſtilence, dearth, or vnſeaſonable weather, and yet ſtill wee breake out into ſinne. Let vs then breake off our courſe of ſinne betime, leaſt Gods iudgements breake out againſt vs, and his decree paſſe out vpon vs.

Againe, whereas this people did breake out into ſinne, as men impudent and ſhameleſſe in their ſinnes, it ſheweth, that they were farre from true repentance, for where ſhame of ſinne is wanting, there can be no true repentance.

tance. The Lord therefore complained that the Iewes were not aſhamed, *when*
Iere.8.12. *they had committed abhomination. What profit* (ſayth the Apoſtle to the Ro-
Rom.6.21. manes) *had ye of thoſe things whereof you are now aſhamed?* While *Adam* and *Heuah* were in the ſtate of innocency, though they were naked, yet were they not aſhamed, but ſinne brought ſhame, and
Gen.3.7. therefore they hid themſelues, and ſowed fig-tree leaues together, and made themſelues breeches. *Magdalen* was ſo aſhamed after ſhe ſaw the filthineſſe of her ſinne, and what ſhe had deſerued, that cõming into the houſe where Chriſt was, ſhe ſtood at his feet behind him, weeping, and began to *waſh his feet with teares, and wiped them with the haires*
Luk.7.38. *of her head*; all which ſhewed a ſhame and loathing of her ſinne. The Prodigall child after he came to true repentance, was ſo aſhamed of his bad courſe of life, that he confeſſed to his father,
Luk.15.21. *that he was no worthy to be called his ſonne.* And the penitent Publican was ſo aſhamed of his ſinne, *that he ſtood afarre*
Luk 18.13. *off, and durſt not lift up his eyes, &c.*

They then that are not aſhamed of their

their ſinnes, are farre from repentance, but ſhame will bee a good meane to bring men to repentance; and therefore the Apoſtle requireth the Theſſalonians to excommunicate the obſtinate, *and haue no company with them, that they may be aſhamed.* Yea, ſaith Chriſt, *let him be to thee as a heathen man, and a Publicane*, which may ſerue to reprooue thoſe who haue familiarity with blaſphemous ſwearers, cõmon drunkards, knowen Adulterers, obſtinate Papiſts, or excommunicated perſons; ſuch further Satans worke, and hearten bad men in their ſinnes, whereas if men would auoid their company, they would grow aſhamed of themſelues, and be brought to repentance.

2. Theſ. 3. 14. 1. Cor. 5. 9, 10, 11. Math. 18. 17.

Further, where the Prophet ſayth, *That they breake out into ſinne.* It appeareth that they were not onely impudent, but alſo hardned in their ſinnes. Of this hardneſſe of heart the Apoſtle warneth the Hebrewes; *Take heed, leaſt there be in any of you an euill heart.*

Heb. 3. 12.

It is a fearefull thing to be brought to hardneſſe of heart. *Hee that hardeneth his heart* (ſayth *Salomon*) *ſhall fall into euill.*

Pro. 28. 14.

euill. So *Zedekia* hardened his necke, *and made his heart obſtinate, that hee might not returne to the Lord God of Iſrael.*

2.Chro.36.13.

He that breaketh out into ſinne with an hardned heart, ſeeth not in what a deſperate ſtate hee ſtands. As when a ſick man feeleth not that he is ſicke, or a man wounded to death, will not bee perſwaded that he is hurt: ſo deſperate is hee and vncureable, that breakes out into ſinne with an hardned heart, and hath no feeling of his ſinne: for when the heart is once growne hard, then the working of Gods ſpirit is taken away.

Againe, his ſtate is deſperate, that breakes out into ſinne with an hardned heart, becauſe nothing can ſtay him: As it is an hard thing to ſtop a violent ſtreame of water, forcibly breaking out; ſo difficult a thing is it, to ſtay him that with an hardned heart ruſheth out headlong into ſinne. When *Dauids* heart was hardned a while in ſinne, and himſelfe brake out into a bad courſe of life, (though God croſſed him many waies to haue ſtayed him) yet on hee goes, nothing would worke vppon him,

2.Sam.11.

him, till he had added murther to his adulterie, and ſo blood touched blood. When *Balaam* had once taken a bad way, nothing could hinder him (though God vſed wonderfull meanes) ſtill forward goeth he with his wickednes. And when *Iudas* his heart was hardned againſt Chriſt, there was no ſtay with him, he waked when others ſlept, becauſe he would effect his intented treaſon. It is much adoe (ſaith one) to ſtay him that rideth on the Deuill; ſo headlong runne they that breake out into ſinne with hardned hearts. Num.22.7 Mat.26.48. Mar.14.11

Let euery one take heed how hee thus breakes out into ſinne: the ground that is hard, will not ſuffer the pureſt ſeed to grow in it; neither will an hard heart ſuffer the celeſtiall ſeede of the word to take roote in it, nor the ſpirit of God to worke vpon it. And therefore when thou commeſt to heare the word of God, *which is the power of God to ſaluation to euery one that beleeueth*, bring with thee a melting heart, for if thine heart be hardned, the word (which is the ordinary meanes of thy conuerſion and ſaluation) will not worke vpon Rom.1.16.

thee, nay, thou heareſt it to thy condemnation. And when thou feeleſt any heate, or ſparke of Gods ſpirit, then preſently blow at it, and vſe all good meanes, that thine adamant heart may be pearced with the word, and operation of the ſpirit.

(They breake out) Laſtly, where the Prophet chargeth this people that they breake out by ſwearing, lying, killing, ſtealing, whoring, &c. I doe further note, that there are degrees in ſinne, and when a man is once entred into a bad courſe, hee euer breakes out to worſe and worſe, vnleſſe God ſtay him. As a ſpring ſends out but a ſmall ſtreame at firſt, but the further it runneth, the more ſmall brookes ioyne with it, till it become a great Riuer: So the longer a bad man runneth on in ſinne, the more ſinnes he heapes vp together, and therefore *Salomon* ſayth, *The beginning of ſtrife is as one that openeth the waters, &c.* *Dauid* makes mention of three ſteps of ſinne, walking, ſtanding, and ſitting downe in ſinne. When a man is reſolued to ſit him downe, and reſt in ſinne, then he maketh but a ieſt of

Iere. 9. 3.

Prou. 17. 14.
Eccluſ 3. 22.
Pſal. 1. 1.

of Gods threats. The wicked and Atheiſts count three ſorts of people happy, *The proud* (ſay they) *are bleſſed, they that worke wickedneſſe, are ſet vp, and they that tempt God, yea, they are deliuered.* See how *Kain* brake out into ſinne, and blood touched blood. Mal.3.15.

Firſt, *Hee was angrie at his brothers ſacrifice, then hee hated him, then hee killed him,* then hee was ſo blockiſh, that hee thought God ſawe not his ſinne, and therefore made a lye to God, and laſtly, he deſpaired of Gods mercie. Sinne will grow to a ſtreame, if it be not reſiſted in time. *The floods of wickedneſſe* (ſayd *Dauid*) *made mee afrayd.* Sinne is like the ſpaune of a Fiſh, it will increaſe to a multitude. *As one deepe calleth another*, ſo one ſinne brings on another: and as one diſeaſe of the body (if it be not in time cured) brings in a many moe, ſo doth one diſeaſe of the ſoule: and as hee that hath the dropſie, when he hath drunke is the dryer; ſo when a man hath entred into a bad courſe of life, for the moſt part, hee breakes out with more violence, into ſinne. Gen.4.5,8. Pſal.18.4. Pſal.42.9.

Psal.119.62. Psal.55.18. *Dauid* was a man beloued of God, hee roſe euery night at mid-night to praier, but how did he breake out from one ſinne to other, becauſe he did not reſiſt the firſt motions of ſinne? Firſt he ſaw *Bethſheba* waſhing her ſelfe, then 2.Samu. 2.4. hee luſted after her, then hee lay with her, then hee vſed many bad and ſinfull meanes whereby to hide his ſinne; and laſtly, hee cauſed *Vrias* to be ſlaine.

The like wee ſee in *Peter* a notable Apoſtle of Chriſt Ieſus, ready to an- Math.26. 70.72.74. ſwere at euery turne; Firſt, at the demaund of the ſilly wench hee denyed his Maſter Chriſt; then hee ſware hee knew him not; and laſtly, hee curſed himſelfe, and ſware, he knew not the man.

If God had giuen *Kain* grace to haue reſiſted ſinne at firſt, he had not growen to that extremity of ſinne.

If *Dauid* had withſtood Sathans temptations, when hee ſaw *Bethſheba* waſhing her, he had neuer broken out to tha height of ſinne, as he did.

And if *Peter* had ſtopt ſinne at firſt when it brake out by ſimple denyall, he had neuer runne headlong to ſwea-

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ring and curſing.

If ſuch excellent men as *Dauid* and *Peter* went ſo farre, becauſe they reſiſted not ſinne at firſt, let all Gods children take heed of Sathans ſubtilty, and withſtand the firſt motions of ſinne, and cut it downe while it is ſprouting; for if ſinne and Satan get the leaſt entertainment, they will till thee on from bad to worſe, till there bee no remedy: Mat.12.45. and as one deuill brought in ſeauen, ſo one ſinne will bring in many.

As he that runneth downe a hill can hardly ſtay himſelfe till he come to the bottome; ſo hee that beginneth a bad courſe of life, can hardly ſtay his affections till hee come to the extreamity of ſinne.

It is a fearefull thing to goe on from ſinne to ſinne, ſo as bloud touch bloud, and one ſinne follow in the neck of another, and therefore wee ſhould *abſtaine from all appearance of euill.* And as 1.Theſ.5.22. wee are carefull not onely to auoyd the peſtilence, but alſo not to come neere the clothes that are infected with it; ſo let vs not onely labour to ſmother wicked motions at firſt, but alſo

Iudg.23. *euen hate the very garment ſpotted with the fleſh.*

Dauid and *Peter* being admoniſhed, ſtraight wayes repented: ſo let vs deſtroy ſinne while it is young, leaſt if it take head, it deſtroy vs.

And as he was bleſſed that tooke the Pſal.137.9. children of the Babilonians, *and daſhed them againſt the ſtones*, ſo ſhalt thou be bleſſed, if thou takeſt thy ſinnes while they are yong, and killeſt them, as it were in the cradle, and deſtroyeſt them. But woe to thee, if thou ſuffer thy ſinnes to domineere, to growe to an head, and to breake out, like a violent ſtreame, till one blood-giltines touch another, and then is thy ſtate more dangerous, becauſe greeuous ſinnes muſt haue great repentance.

Eſay 1.15. Deut.17.8. (*And blood toucheth blood.*) Blood is not onely taken in the Scriptures for murther, but alſo for great and groſſe ſinnes. In all ages of the world ſinne hath abounded, I need not to ſet down particulers thereof, let all the bookes of the Bible teſtifie the trueth of this propoſition. And let vs looke to our ſelues, in this yron age of the world, and

and ſee if all ſorts of people doe not alſo now breake out into ſinne? Hath not all fleſh now corrupted his way vpon earth, as in *Noah* his time? Is it not with vs, as in *Dauids* time? Do *not moſt men flatter with their lippes, and diſſemble in their double hearts.* May we not truely ſay, *That deceipt and guile goe not out of our ſtreetes.* Are not *Ioabs* daggers, and *Iudas* his kiſſes commonly put in practiſe among vs? and therefore let vs conſider how the Prophet in the next verſe, denounceth Gods iudgements againſt them, and tells them, that the land ſhall mourne. Pſal.12.2. Pſal.55.11.

Therefore ſhall the Land mourne, and euery one that dwelleth therein ſhall bee cut off, with the beaſtes of the field, and with the foules of the heauen, and alſo the fiſhes of the Sea ſhall be taken away. Verſe 3.

THis verſe containeth the fourth part of my former diuiſion, namely, the temporall iudgements of God againſt this people for their ſinnes.

(*Therefore* (ſaith he) *ſhall the Land*

mourne, &c. As the land is ſayd to re-
Eſay 30.23. Ioel 2. 21. Pſal.65.14. ioyce, when God bleſſed it with plenty; and the vallies are ſayd to laugh and ſing, when they ſtand thick with corne, ſo heere it is ſayd, The Land ſhall mourne, when God ſhall curſe it with barrenneſſe, for mans ſinne; and
Eſay 24.4. Ierc.12.4. Lam.1.4. Pſal.107.34. ſo alſo the Prophet *Eſay* ſayth, *The earth lamenteth, and fadeth away. A fruitefull Land* (ſaith *Dauid*) *hee maketh barren for the wickedneſſe of them that dwell therein.* If the earth were Gold (as one ſayth) the graſſe Pearles, the trees Siluer, and the fields full of corne and cattell, yet will not God ſpare any of them for
Zeph.1. 13.17. mans ſinne. The earth hath comely Cloſes, fruitefull Fieldes, Vineyards, Orchards, Gardens, Cities, Towers, Townes, and ſtately buildings, God will deſtroy them, and make them deſolate for mans ſinne.

Not onely is man puniſhed for ſinne, but alſo the Lande, and other vnreaſonable and vnſenſible ereatures: the Land carrieth the curſe of bryers,
Gen.4.12. Gen.6.13. thornes, and thiſtles, for mans ſinne. And as ſinne increaſeth, ſo Gods curſe vppon the earth, and all that is there-

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in likewiſe increaſeth.

In *Noah* his time, for mans ſinne, the Land mourned, and all that dwelt therein were cut off (except onely eight perſons) with the beaſtes of the field, foules of the aire, and liuing things on the earth were deſtroyed, nothing reſerued, but what was in the Arke. In *Pharao* his time, *the waters were turned into blood*; the earth was poyſoned with Frogges, infected with Flies, the Cattell dyed with murraine, the trees, and hearbs are ſmitten with haile, their barly and flaxe that ſhould feed and cloath them, were deſtroyed for their ſinnes. Gen.7.4. Exod.7.19. 20. Exod.8.6. 14. 21. Exod.9.3. 19. 21.

When *Saul* was commanded to deſtroy *Amaleck*, he was charged not only to kill man, but alſo ſheepe, oxen, and euery liuing thing, man, and beaſtes, foules, and fiſhes, trees, and fruites of the earth were puniſhed for mans ſinne. And heere wee ſee, when the ſinnes of Iſrael were red ripe, and the bags of their iniquitie ſealed vp, then muſt the poore harmeleſſe creatures alſo ſmart for it. 2.Sam.15. 3. Zeph.1.3. Iere.7.20. Ioel.1.18.

Sinne maketh God to cut downe all: As an earthly King doth not onely puniſh

puniſh a rebell with death, but alſo taketh away his Land: ſo doth God alſo puniſh man for ſinne, in his commodities. See how odious ſinne is before God; Thou ſeeſt peſtilence, and plagues among men, ſo as the very ſtones in many Cities and Townes, where God hath ſhot his arrowes for ſinne, haue ſeemed to mourne and lament their ſolitarineſſe, beeing growen ouer with graſſe, as the plaine field, knowe it is for thy ſinne. Thou ſeeſt murraines of Cattle, rots of Sheepe, vnſeaſonable weather, deſtroying the Corne, and increaſe of the earth, thy ſinnes are the cauſe of it. Then mayeſt thou ſay with *Dauid, Its I that haue ſinned, yea I haue done wickedly; but theſe ſheepe what haue they done?* 2.Sam.24. 17.

And laſtly, whereas the Lord threatneth, that the Land of *Iudea* ſhould mourne, and all things therein ſhould be deſtroyed, becauſe *there was no mercie, nor truth, nor knowledge of God in the Land: but by ſwearing, lying, killing, ſtealing, and whoring, they breake out, and blood touched blood*. Let vs looke into our ſelues, was there euer more want of

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mercie among the Iewes, then among vs? Is not charity key-cold, and euen frozen amongſt vs? Are not ſwearing, killing, lying, ſtealing, and whoring too rife? Are not the holy things of the Lord prophaned among vs? Is not the Lords Supper receiued of many without care of examining themſelues, or any conſcience of making difference of the Lords body? Is not the bleſſed word, by ſome made a cloake to couer their ſinnes? And, to lap vp all in a word, are not our ſinnes ready to pull downe Gods vengeance vppon our heads?

Let vs then humble our ſelues by hearty repentance, and breake off the courſe of ſinne betimes, and then God will remooue his iudgements.

Let vs turne from our ſinnes, and God in mercy will turne to vs. God would not the death of ſinners; yea, he expoſtulateth with vs, or rather wooes vs to himſelfe, *Why will ye die, O ye houſe of Iſrael?* Zach. 1. 3. Ezek. 18. 3. 32.

But except we leaue off ſinning, let vs bee ſure God will not leaue puniſhing: If we continue in ſinning, Gods hand

hand will be ſtill ſtretched out againſt vs, and as our ſinnes increaſe, ſo will he ſend new iudgements vpon vs. Let vs then make an end of ſinning, and God will haue done with afflicting.

Sinne is like a ſurfeit, it muſt needs be remooued, before any medecine can preuaile. *If you amend and redreſſe your waies, and your workes* (ſaith the Lord) *then will I let you dwell in this land*; Either repent, or no fauour with GOD. Wee muſt acquaint our ſelues with GOD, be at peace with him, receaue his words, lay them vp in our hearts, and returne to the Almighty, and then the Lord will deale mercifully with vs.

Iere.7.5.7.

Iob 22.21. 22, 23.

When the weather is vnſeaſonable, it is a common thing amongſt countrey people, to be inquiſitiue to know, *When changeth the Moone?* But rather aske, When changeſt thou thy heart? The right way to appeaſe Gods wrath, is to caſt out the *Gibeonites:* and if we would haue Gods wrath turned away, we muſt caſt out our ſinnes. Entertaine the counſell of *Daniel, Breake off your ſinnes by righteouſnes, and your iniquities by mercie*

Iudg.20. 12, 13.

Dan.4.24.

cie towards the poore. If we doe this, *God will be our Sunne and ſhield, he will giue vs grace, and glory, he will with-hold no good thing from vs, nor ſuffer euill things to hurt vs,* and then the controuerſie or quarrell which the Lord hath with vs (for ſinne) will be ſoone ended. Then will the Lord bleſſe vs, ſhew vs the light of his countenance, and be mercifull vnto vs; which God for his mercie ſake in Chriſt Ieſus graunt. Amen. Pſalm. 84. 9. 11.

Trin-vni Deo gloria.

FINIS.